11630. d. 9
2

A

POETICAL ESSAY

ON THE

EARLY PART OF EDUCATION;

TO WHICH IS PREFIXED

AN ENQUIRY

INTO THE

DISCIPLINE OF THE ANCIENTS.

WITH SOME

OBSERVATIONS ON THAT OF OUR PUBLIC SCHOOLS.

BY THE REVEREND WILLIAM COKE, A.M.
MASTER OF THAME SCHOOL,
CHAPLAIN TO THE MOST HONOURABLE THE MARQUIS OF TWEEDDALE,
LATE FELLOW OF NEW COLLEGE IN OXFORD,
AND VICAR OF WORMINGHALL IN BUCKINGHAMSHIRE.

Sunt ingeniis noſtris ſemina innata; Quæ ſi adoleſcere liceret, ipſa nos ad beatam Vitam Natura perduceret, nunc autem, ſimul atque editi in lucem, et ſuſcèpti ſumus, in omni continuò pravitate et in ſummâ Opinionum perverſitate verſamur, ut pænè cum lacte Nutricis errorem ſuxiſſe videamur. CICERON. Tuſc. Queſt. L. 3. Cap. 1.

OXFORD:
PRINTED AT THE CLARENDON PRESS.
M DCC LXXX V.

BRITISH MUSEUM

TO THE RIGHT HONOURABLE

THE LORD VISCOUNT WENMAN.

MY LORD,

THESE Sheets have nothing to plead in their defence but an intention of being uſeful, and as ſuch are peculiarly entitled to your Lordſhip's indulgence, the motive of whoſe actions is the good of others. On my profeſſion, mean and ſervile as the profligate and unthinking eſteem it, your better ſenſe not diſdeigning to look down, has by encouragement given ſpirit to its labours, and I may add, ſucceſs to my endeavours. To you therefore with propriety, as well as gratitude, the reſult of thoſe labours is now dedicated. How far your countenance

can influence, I am forbid to mention; but ſince I have obtained leave to declare where my obligations reſt; neither my memory nor my heart will ſuffer me to obey any command, which does not permit me to ſpeak of a CHARACTER as equally in private life *unblemiſhed*, as in the divided Senate *incorrupt*, plainly evincing this grand truth that *domeſtic virtues* are the beſt and ſure foundations of *Public Spirit*.

THE obſervations, with which your Lordſhip is now preſented, are the effect of ſome little experience, but though there ſhould be found nothing in them to be added to the very many Eſſays of the kind which ſwell the publication of the day, yet may I ſtill be allowed the example of an honeſt but a poor philoſopher, who, when his native city (Corinth) was threatened with a ſiege, and every body earneſtly employed

employed in making warlike preparations, moſt induſtriouſly rowled about his tub, that he might not ſeem to be the only idle perſon in the community. I am,

MY LORD,

With Truth and Faithfulneſs,

Your Lordſhip's

Moſt obliged and devoted

Humble ſervant,

THAME SCHOOL;
July 1. 1785.

WILLIAM COKE.

INTRODUCTION.

HOWEVER rude and barbarous the human race have been found, cut off by ſeas or mountains from the general intercourſe, yet we hear of none who do not extend the care of their offspring beyond the bare means of its exiſtence. From the untamed Canadian, to the more hoſpitable inhabitant of the Southern Hemiſphere, ſome kind of information has been delivered down to ſucceeding generations, fully ſufficient to evince how much, even in his moſt debaſed ſtate, man is *above the beaſts that periſh*, and vindicate his claim to immortality. Late diſcoveries have widely extended this field of enquiry and confirmed the ſuperior excellency of human nature, which, however depreſſed by circumſtance or unaſſiſted by revelation, is ſtill amiable, ſtill lovely, like the mercies of him who bade it be. — But it is not my buſineſs at preſent to paint the enchanting ſcene, however beautiful, but to proceed to climes more cultivated and conſequently more wiſe, but alas! leſs innocent and therefore leſs happy.

As

As lines extended become more diſtant from each other as well as their centre, ſo we may naturally ſuppoſe that the new inhabitants of the earth, after the deluge, were ſoon ſo far ſeparated both from their fellow-ſojourners, and their primitive anceſtors, as to render a communication with the one or return to the other every day more and more difficult, until it became impoſſible. Hence aroſe new ſyſtems both in policy and religion, but ſuch as to this day may be eaſily traced back to their primary ſource. For the light of truth, however depreſſed, ſtill retains, like gold, its native quality of being infinitely produced, and will be ſtill viſible to the diligent enquirer, through all the obſtructing clouds of ignorance and ſuperſtition. Some of theſe late Coloniſts were doubtleſs removed from the common ſociety for moral or political reaſons, and being afterwards driven farther, by more powerful neighbours, into inhoſpitable and barren [a] climes, became indifferent to every call but thoſe of

[a] Amongſt theſe we may ſafely include thoſe, who, from the North Eaſtern Coaſts of Aſia, peopled the great continent of America; but here I cannot be ſuppoſed to mean the founders either of the Mexican empire or that of the Yncas in Peru, colonies of a much later date and totally diſtinct from the Aborigines of the country; and who, from ſtyling themſelves the children of the ſun, came from climates more immediately warmed by his genial influence, and doubtleſs from ſome parts of India by the way of China, Japan, or the iſlands of the Indian ocean; which conjecture the civilization of mankind, and the arts of a better policy and humanity, together with the inſtitutions of Mango Copac the founder of the Peruvian Monarchy, which they brought

of appetite and revenge; paſſions which make no ſmall part of the hiſtory of new found lands. But that inhumanity

---

brought with them, ſeem largely to confirm, and which appear to be entirely oriental and patriarchal, as the whole government of the race of the Yncas was more like that of a parent over his children than a monarch over ſubjects; to this may be added their private and public buildings, and the embalming of their monarchs' bodies, and which were found preſerved with great care by the Spaniards in their conqueſt of that country. And tho' the vulgar might eſteem the Sun as a God, yet their philoſophers and prieſts only conſidered him as the diſpenſer of the mercies of the Supreme Being, the Soul or Spirit which pervades and animates all things, and by which title the Chineſe at this day acknowledge the Creator of all things. In fine the Peruvian legiſlator muſt have been a perſon of moſt admirable virtue and exalted nature, a friend to man, and a ſincere lover of his kind, and being found, as tradition ſays, on the banks of a great lake, the ocean, with his wife and ſiſter Coya Mama who taught the women to ſpin and weave, &c. plainly beſpeak his foreign extraction. Spaniſh writers prefer his laws to all the conſtitutions of Greece, and the ſtupendous ſtructures which they found at Cuſco, to all the monuments of antiquity. The Mexican empire ſeems to have been eſtabliſhed by far different means, and maintained, as it was begun, by the violence of the invaders, who claimed or deſired no other rights than thoſe of conqueſt, and ſubjugated with unbounded tyranny and cruelty their weaker neighbours; and who, like many other adventurers in the eager ſearch of wealth and power, loſt ſight of all the virtues of humanity and mercy.—That the Phœnicians, or their ſucceſſors in commerce and navigation, traded to, or were driven to, the coaſts of America has been much believed, and the Carthaginians are ſaid to have diſcovered, according to Diodorus Siculus, an iſland in the Atlantic ocean bigger than Aſia and Africa, and to have made it capital for any one to inhabit it.

The Welch alſo put in their claim for America, as their chronicles tell us, that, in the year 1170, Maddock, a prince of Wales, ſeeing his two brethren in debate who ſhould inherit, prepared ſhips with men and munition and left his country, ſeeking adventures at ſea. Leaving Ireland north, he ſailed weſt, till he came to a land unknown. Returning home, and relating what pleaſant and fruitful countries he had ſeen without inhabitants, and for what barren ground his brethren and kinſmen did murder one another; he provided a number of ſhips and got ſuch men and women as were deſirous to live in quietneſs, arrived with them in this new land in 1170, and having left many of his people there returned for more. But where this place is no hiſtory can ſhew. And ſince I have mentioned the ſeverities of particular climes, I would

manity and total dereliction of the ſocial virtues, with which ſome of theſe nations are charged, and which nothing

---

would by no means ſuppoſe them to have been equally rigid, or equally favourable, as they are found to be by late diſcoveries; and it might by no means be unworthy the ſpeculative mind to enquire into thoſe cauſes which have produced the very material changes, which ſome climates have undergone in the courſe of theſe laſt 1800 years. That ſuch changes have happened may be eaſily proved, but the cauſes of them not ſo eaſily aſcertained. * *Virgil*, *Ovid*, and *Juvenal*, deſcribe the dreadful and inſupportable rigor of the winters which made inhoſpitable the coaſts of the Euxine ſea, and which agree in ſeverity with the accounts we receive from our ſettlers in Hudſon's bay and adventurers on the ſhores of Greenland. We are now told that no climate is finer, or abounds more in the fruits of the earth than the ancient Thrace, and that the Black or Euxine ſea is never frozen. But to come nearer home, and to proofs more immediately within our obſervation, the great changes which have happened in the climate of Italy are very remarkable. *Horace* deſcribes with much feeling the hard winters which he experienced in the neighbourhood of Rome, and *Juvenal* ſpeaks of the Tiber as annually frozen over, and to which may be added the concurring teſtimonies of other authors who bewail all the rigors of a polar ſky in the ſouthern coaſts of Italy. But now it is well known that the Tiber never freezes, and that the inhabitants deem it a ſevere winter indeed, if the ſnow ſhould ever lay unmelted for a ſingle day on the ground, or if the ſmalleſt ice ſhould appear in the morning on any waters expoſed to the north. The Coloniſts of America obſerve that their provinces are much colder than the countries of Europe and Africa which lay in the ſame parallels of latitude, but that, as foreſts are cut down, ſwamps cleared, and population encreaſes, they become more mild and temperate. The ſame cauſes may have melted Sithonian ſnows, thrown rocks into vegetation, and unchained the froſt-bound Hebrus. But we muſt by other reaſons account for the alteration of climate in Italy, for there the cultivation of the earth and population of its cities has for ages been decreaſing. The famed Ravenna, Tarentum, Ancona, &c. are become paltry and ruinous places; and the delightful Campania, whoſe voluptuouſneſs arreſted the victorious arm of the dreadful Hannibal, is become a deſart. Rome, the miſtreſs of nations, is herſelf nearly unpeopled, her delightful lakes and enchanting groves turned to peſtilential bogs and uncultivated woods, and we now only find here and there a few ſcattered bones, a few poor broken remnants, to tell, *That Here with heavieſt Sound a Giant Statue fell.*

* Solus *Hyperboreas* glacies *Tanaim*que novalem
Arvaque *Ripheis* nunquam viduata prunis
Luſtrabat. *Virg.*

nothing but ages of reciprocal animoſities, retaliation of injuries, with exceſs of cruelty, could have familiarized to the

---

—— Qua *Scythiæ* gentes *Mæoticaque* unda;
Turbidus et torquens flaventes *Iſter* arenas.
Quaque redit medium *Rhodope* porrecta ſubarem.
Illic clauſa tenent ſtabulis armenta; neque ullæ
Aut herbæ campo apparent aut arbore frondes:
Sed jacet aggeribus niveis informis, et alto
Terra gelu latè, ſeptemque aſſurgit in ulnas.
Semper hyems, ſemper ſpirantes fugora Cauri.
Tum Sol pallentes haud unquam diſcutit umbras:
Nec cum invectus equis altum petit æthera; nec cum
Præcipitem Oceani rubro lavit æquore currum.
Concreſcunt ſubitæ currenti in flumine cruſtæ;
Undaque jam tergo ferratos ſuſtinet orbes,
Puppibus illa prius patulis, nunc hoſpita plauſtris;
Æraque diffiliunt vulgo, veſteſque rigeſcunt
Indutæ, cæduntque ſecuribus humida vina,
Et totæ ſolidam in glaciem vertere lacunæ
Stiriaque impaxis induruit horrida barbis.
Interea toto non ſecius aëre ningit:
Intereunt pecudes, ſtant circumfuſa pruinis
Corpora magna boum confertoque agmine cervi
Torpent mole nova, et ſummis vix cornibus extant.
Hos non inmiſſis canibus, non caſſibus ullis,
Puniceæve agitant pavidos formidine pennæ:
Sed fruſtrà oppoſitum trudentes pectore montem
Comminus obtruncant ferro, graviterque rudentes
Cædunt, et magno lati clamore reportant.
Ipſi in defoſſis ſpecubus ſecura ſub alta
Otia agunt terra; congeſtaque robora, totaſque
Advolvere focis ulmos, ignique dedere.
Hic noctem ludo ducunt, et pocula læti
Fermento atque acidis imitantur vitea ſorbis.
Talis Hyperboreo ſeptem ſubjecta trioni
Gens effiæna virûm Rephæo tunditur Euro:
Et pecudum fulvis velantur corpora ſetis. *Virg.*

Scythico

the human heart, muſt have been ſlow in its progreſs, as muſt alſo every declenſion from the paths of virtue and a knowledge of their GOD; for truth is ſtrong and muſt be ſtifled by imperceptible degrees, and knowledge is as the circle on the waters, which ſtill continues viſibly to expand itſelf until it be loſt in the vaſt abyſs. If then it be allowed that thoſe who formed the moſt diſtant ſocieties were the leaſt valuable part of the community, flying to diſtant regions for food and preſervation, or expelled

---

Scythico quid frigore hujus. *Ovid.*

Neque enim Minor hæſerat illis
Quos operit glacies Mæotica ruptaque tandem,
Solibus effundit torpentis ad oſtia Ponti. *Juv.*

Hybernum, fractâ glacie, deſcendat in amnem
Ter matutino Tiberi mergetur, et ipſi
Vorticibus timidum caput abluat. *Juv.*

And again:

Vos anguilla manet longæ cognata colubræ
Aut glacie aſperus maculis Tiberinus, et ipſe
Vernula riparum pinguis torrente Cloaca,
Et ſolitus mediæ Cryptan penetrare Suburræ.

And *Horace* feelingly complains of the ſeverities of winter.

Audis
Poſitas ut glaciat nives
Puro numine Jupiter?
Vides ut alta ſtat nive candidum
Soracte[a] nec jam ſuſtineant onus
Silvæ laborantes: geluque
Flumina conſtiterint acuto?

[a] Now St. Oreſte within a few miles of Rome.

pelled by the general voice for crimes or want of capacity, or moſt certainly for want of power, the conſtant attendant on impoveriſhed abilities, we muſt direct our ſearch to thoſe quarters of the world from whence all human wiſdom firſt took its progreſs, and more eſpecially thoſe parts whoſe primitive inhabitants, amidſt all the ravages of war and the arts of peace, have invariably maintained their poſſeſſion: we muſt then court the riſing ſun, whoſe enfeebled and declining rays have left unmatured the opening bloſſoms of knowledge on our weſtern ſhores. Much has been already done, and the effectual communication, which this country now has with the greater continent of Aſia, gives us room to expect much more, and, I truſt, that a luſt of empire, and a thirſt for gain, will not to future ages prove the only diſcriminating marks, the ſad remembrancers of Britiſh proweſs in the golden vales of Hindoſtan[a].

[a] For certainly much information may be found at this day amongſt the Bramins of of India, the conſtitutions of the Chineſe, or perhaps even wrapt up in the religion of Thibet, which is embraced by many nations and hords of the Mongoul and other Tartar tribes, not otherwiſe dependant on that empire. Such enquiries would, I believe, go eaſily to prove that many of our boaſted inventions, from whence we claim ſo large a ſuperiority over theſe innocent and afflicted men, are but a partial recovery of things long known and in uſe with them, and amongſt others the virtues of the load ſtone, and the force of that deſtructive article called gunpowder, though not applied to the purpoſes of ſlaughter, with the miſchievous ingenuity of Chriſtian improvement. *De Gama* with his Portugueſe found the magnetic needle in the Eaſt Indies adapted to the purpoſes of navigation, and brought it with him into his own country, and which moſt likely gave his nation that command of the ſeas which their cruelty and puſilanimity little deſerved. The compaſs was ſo long known in the Eaſt, and

IT is univerſally allowed that the Greeks owed all their ſo much boaſted wiſdom, which rendered them the conſervators and diſpenſers of learning to the Pagan world, entirely to the Ægyptians, or rather to that information which the Ægyptians themſelves received from their

---

and particularly amongſt the Chineſe, (who keep the faireſt records of any nation in the world) that they have not the moſt diſtant notion of its antiquity amongſt them. The caſe is the ſame with the Arabians, who by its help ſtill traverſe their ſandy deſarts, nor can any of them tell from whence they received their knowledge.

When Tanjour was taken by the company's forces ſome years ago, they found mounted on a lofty CAVALIER ſome pieces of ancient and ſtupendous artillery made of bar iron, which threw ſtone ſhot of an immenſe ſize. The largeſt of them was preſerved as a curioſity, and the others broke up for the ſake of the iron. Had theſe engines been introduced by adventurers from Europe it muſt in the hiſtory of the country have been known; beſides the natives had no traditional account either of their formation or antiquity, and from their ſituation they muſt have been conſtructed on the ſpot where they ſtood.

Our many attempts to introduce the humbler arts and manufactories of theſe countries has not yet been attended with any great ſucceſs, and, I fear, future experiment will not afford cauſe for much exultation. Where is then thy boaſted ſuperiority? Oh Europe! Does it conſiſt in thy ingenuity, induſtry, or virtue? No, it is derived from thy ſuperior arm, thy ſucceſſes however obtained, thy frauds, thy violence and thy rapines. The inhabitants of Hindoſtan are by no means unacquainted with their true intereſt, nor totally loſt to a love of their country. An union amongſt the ſubordinate chiefs under the influence of the rightful throne of Delhi will ſome day undoubtedly waſh away every trace of European tyranny with the blood of their invaders. When that awful day may arrive no man can ſay, but I am as certain that the day will come, as I am of the truth of any propoſition on which ſcience has founded her ſtrongeſt holds. It behoves the preſent rulers of the Eaſt to be wiſe in time, and by a diſintereſted conduct tempered with humanity and juſtice to deprecate the vengeance.

France has not another *Buſſy* who ſhall hereafter reconcile her inordinate ambition to the deluded princes of that country, nor will the Britiſh pretenſions hereafter eaſily find the valour of a *Clive*, the moderation of a *Coote*, or the integrity of another *Haſtings*, on which to reſt their fairer title to unjuſt dominion.

their more Eaſtern neighbours. It is true indeed that Orpheus, Lycurgus, Pythagoras, and Democritus, brought their learning from Ægypt into Greece, but it is equally true that they were recommended by the Ægyptian Prieſts to the Brachmans of India, and to them they travelled for inſtruction[a]. The Æthiopians are alſo ſaid to have antiently come from the river Indus, and doubtleſs brought their learning and cuſtoms with them into Africa, and from theſe the Ægyptians are believed to have borrowed no ſmall part of their knowledge. The Phœnicians are alſo reported to have been a Colony from the Red Sea, who, planting themſelves on the Mediterranean[b], ſpread far the fame of their learning and

---

[a] *Virgil* mentions the Æthiopians under the name of Indians, and *Homer* bears teſtimony to the piety, innocency, and ſimplicity of their lives.

Actius hæc cernens arcum intendebat Apollo
Deſuper: omnis eo terrore *Ægyptus* et *Indi*
Omnis *Arabs*, omnes vertebant terga *Sabæi*.
Æn. 8.

Ζευς γαρ επ' Ωκεανον μετ' αμυμονας Αιθιοπας
Χθιζος εβη μετα δαιτα Θεοι δ' αμα παντας επουτο.
Iliad. A.

Here the preſervation of the true faith amongſt the Abyſſinians, their connection with the children of Iſrael afterwards, and their early admiſſion into the church of Chriſt, are no mean arguments in proof of that pure religion which they brought with them into Africa.

[b] The following lines, which *Homer* puts into the mouth of Alcinous, ſeem ſtrongly to ſpeak of the mariner's compaſs, ſuppoſed to have been well known to the Phœnicians, whoſe Colonies not only overſpread the coaſts and iſles of the Mediterranean Sea,

and navigation. The Brachmans of India not only took particular care of the nurture and education of their infants, but their attentions begun even before the birth. For when a woman was known to have conceived, much thought

---

Sea, but were extended even to Gaul and Britain, making voyages which could not be well performed without it.

——— Τιτυσκομεναι φρεσι νηες,
Ου γαρ φαιηκεσσι κυβερνητηρες εασιν,
Ουδε τι πηδαλι' εστι τα τ' αλλαι νηες εγουσιν.
Αλλ' αυται ισασι νοηματα και φρενας ανδρων,
Και παντων ισασι πολιας και πιονας αγρους
Ανθρωπων· και λαιτμα ταχιστ' αλος εκπεροωσι
Ηερι και νεφελη κεκαλυμμεναι.

No pilot's aid Phœaician veſſels need,
Themſelves *inſtinct with ſenſe* ſecurely ſpeed,
Endu'd with wond'rous ſkill, untaught they ſhare
The purpoſe and the will of thoſe they bear,
To fertile realms and diſtant climates go,
And where each realm and city lies they know:
Swiftly they fly, and thro' the pathleſs ſea,
Tho' wrapt in clouds and darkneſs find their way.

This paſſage has not a little puzzled commentators, but none more than Mr. *Pope*, who ſays, "there is not a paſſage which more outrages all the rules of credibility than "the deſcription of theſe ſhips of Alcinous." The poet inſerts theſe wonders only to ſhew the great dexterity of the Phœaicians in navigation. And indeed it was neceſſary to be very full in the deſcription of their ſkill who were to convey Ulyſſes home, in deſpight of the very God of the ocean. It is for the ſame reaſon that they are deſcribed as failing almoſt inviſibly to eſcape the notice of that God. Antiquity animated every thing in poetry. Thus Argo is ſaid to have had a maſt made of Dodonæan oak indued with the faculty of ſpeech. But this is defending an abſurdity, by inſtancing in a fable equally abſurd; all that can be ſaid in defence of it is, that ſuch extravagant fables were believed, at leaſt by the vulgar, in former ages; and conſequently might be introduced without blame in poetry: if ſo; by whom could a boaſt of this nature be better made than by a vain Phœnician? Beſides theſe extravagancies let *Ulyſſes* into

thought was employed about her diet and entertainments, even ſo far as to furniſh her with pleaſing imaginations, compoſe her mind, and ſooth her temper; and with reaſon, for, if the affections or fancies of the pregnant mother form viſible marks and deformities on the natural body; how much more may they ſtamp indelible affections on the mind of her future offspring. This I take, ſays Sir W. Temple, to be a ſtrain beyond all the Grecian wit or the conſtitutions even of their imaginary lawgivers, who began their cares of mankind only after their birth, and none before. The ſame unremitting means of inſtruction and education were long continued to their children, who ſpent thirty ſeven years in ſtudy and diſcipline in ſeparate abodes in woods and foreſts, which inſtitutions were always oral and unwritten, as thoſe of the Druids were, with whom amongſt the Gauls and Britains all information was lodged. Of theſe prieſts, patriarchs and legiſlators, I ſhall beg leave to ſay a few words, as their precepts and mode of conveying them bear ſo great an analogy to the inſtruction of the Eaſtern

---

into the humour of the Phœnicians, and in the following books he adapts his ſtory to it, and returns fable for fable. It muſt likewiſe certainly be a great encoragement to Ulyſſes to find himſelf in ſuch hands as could eaſily reſtore him to his Country; for it was natural to conclude, that, though Alcinous was guilty of great amplification, yet that his ſubjects were very expert navigators."

Homer had doubtleſs a meaning perfectly intelligible in every paſſage which he wrote and the obſervation of *Aliquando bonus dormitat Homerus*, I eſteem much more applicable to the commentator than the poet.

Eaſtern Sages as plainly beſpeaks their Oriental extraction; and more eſpecially as our iſland was the particular nurſery of theſe men ſo renowned in ſtory, and who may eaſily be ſuppoſed to have peopled it while the patriarchal religion remained pure and incorrupt, and which their inſular ſituation enabled theſe ſeparated men, theſe *intactos Britannos*, to preſerve intire until the invading legions of Roman tyranny extirpitated utterly both them and their religion. For our Britain doubtleſs received her inhabitants long before mankind ſunk into idolatry. Men in an earlier age might become careleſs and indifferent in their religious concerns, and neglectful of the great branches of their duty, but I cannot date that ſtupid adoration, which ſubſtituted the creature for the Creator, much before the *Exodus*, and then only partially, as Balaam appears to have conſulted the true GOD, and the ſojourners from Ægypt were reſtrained from entering the promiſed land beyond Jordan, until the iniquity of its inhabitants had fully called for the divine vengeance, which ſeems to have been drawn down on them, not ſo much for their impiety, as their abominable vices, for GOD expreſsly charges his people, *after the doings of the Land of Canaan ſhall ye not do*, and enumerating the deteſtable vices againſt which he cautions them, declares that *the Land is defiled*; *therefore do I viſit the iniquity thereof upon it, and the Land itſelf vomiteth out her inhabitants*. Chaldea and the Land of Canaan

naan were the firſt nations who ſerved ſtrange gods, and I believe Noah to have been the firſt deified perſon, the man who abode on the waters, the preſerver and father of another world, and afterwards the ſun, moon and heavenly bodies, things naturally glorious in themſelves, and particularly in that clear atmoſphere, and which ſeemed to demand a more than common attention, ſoon became objects of worſhip, an idolatry which the Jews themſelves, the Elect of God, fell into by a ſtrange propenſity to evil, embracing thoſe very errors of which they were pre-ordained the puniſhers.

That the Druids, in oppoſition to prejudice and infidelity, were enabled through ſucceeding ages to preſerve a true faith I do not wonder at, as all moral and religious inſtitutions, the diſcipline of the young and the correction of the old, as with the Brachmans, reſided entirely with them. Their lives, ſays one [a], were ſimple and innocent, and they were not only admired for knowing more than other men, but for deſpiſing alſo what all others valued by their virtue and temperance, and were therefore ſuffered patiently to reprove and correct the vices and crimes from which themſelves were free. No laws were inſtituted without their approbation, no puniſhment executed by bonds, ſtrokes or death, without their ſentence.

[a] Temple's Miſc.

ſentence. The Manks-Men at this day aſcribe the excellent laws, by which they are governed, to the Druids; and they are on all hands allowed to have been exquiſitely ſkilled in the knowledge of all rights human and divine. Here it will not be foreign to our purpoſe to obſerve that the antient Britains were, immediately on the promulgation of Chriſtianity, convinced of its truth, and readily embraced its perſuaſions. They all of them retained ſo much of the original doctrine, as inclined them to diſtinguiſh their errors; and enabled them to ſee the great conformity which there was between their antient tenets, and the precepts of the goſpel, which they univerſally entertained. In their worſhip the Druids were averſe to encloſed temples, and the uſe of images worſhipping in groves and woods, not circumſcribing by any limits the preſence of that GOD, *whom the heaven of heavens cannot contain.* To the Britiſh Druids, as well as the Brachmans, have been objected the doctrine of the Metempſychoſis, but the Pythagoreans, and Platoniſts themſelves, who picked up ſome confuſed notions of the ſoul's immortality from the Eaſtern Sages, and which the inventive genius of the Greeks went farther to corrupt, never held the Tranſmigration with regard to any but the wicked and impure; for they believed the ſouls of the virtuous to be immediately tranſlated to a ſtate of happineſs and glory. The oriental inſtitution and diſcipline then, which gave birth to the learning and religion

of

of mankind, conſiſted in certain moral and religious truths acquired by oral tradition, and which contained no ſmall part of the Antediluvian knowledge, and which, delivered in conciſe ſentences and concealed underbold images, was ſpeedily communicated and eaſily retained, and which the Ægyptians receiving they perpetuated by more laſting ſymbols; for whoever ſhall ſearch the Ægyptian antiquities will find in their remains, as noble and true notions of a GOD, as is to be met with in the antiquities of any people. Theſe were certainly their firſt principles, and ſo long as they adhered to theſe, ſo long they doubtleſs preſerved the knowledge of a true religion. Mr. Rowland, in his *Mona Antiqua*, has preſerved a ſmall ſpecimen of this primitive mode of inſtruction, in the following verſes collected by *Lhowarch Hen*, a Prince of Cumberland, who lived in the year 590, and are purely Venedotian or the Britiſh of North Wales. For though the Druids wrote nothing of this ſort, yet the antient Chriſtians, who ſucceeded them, did, and were careful of preſerving what was good and laudable. Theſe lines, he ſuppoſes, if not ſome of thoſe very verſes with which the Druids inſtructed their ſcholars, are at leaſt very antient ones in imitation of them.

DRUIDICAL.	ENGLYNS.
1.	1.
March weil Bedw briclas A Dyn vynhroet o wanas Nac addev dy rin i was.	Strong rods of green birch Will draw my foot out of the hold Diſcover not thy ſecret to a youth.
2.	2.
March weil derw Mwynllwyn A dyn vynhroet o Gatwyn Nac addev dy rin i vorwyn.	Strong rods of oak in a grove Will draw my foot out of the chain Diſcover no ſecret to a maid.
3.	3.
Marchweil Derw deiliar A Dyn vynhroet o Garchar Nac addev dy rin i lavar.	Strong rods of bird-harbouring oak Will draw my foot out of priſon Diſcover not thy ſecret to a blab.
4.	4.
Eyri mynydd, Hud eſcyt, Odyd amdidawr ór byt, Rhybydd i drwch ni weryt.	Mountain ſnow, nimble deer Scarce will the world care for me Warning to the luckleſs ſaveth not.
5.	5.
Eyri mynydd, piſc yu rhyt, Cyrcht Karw Kilgrwm Cumclyt Hiraeth am Varw ni weryt.	Mountain ſnow, fiſh in a ford [dale Hunch-back'd ſtags haunt the worn To long for death availeth not.
6.	6.
Eyri mynydd, giw intac tawl Llydan lloergan, glaſs tawal, O dyd dyn diried di hawl.	Mountain ſnow the wind will diſperſe Broad the ſplendent moon, green the docks, Scarce will a knave want a plea.*

* Rowland who has given us this piece of antiquity ſeems not perfectly to have underſtood it, for he has given us no interpretation of it, and the tranſlation offered to my readers was the work of two gentlemen, learned in the language, who ſuppoſe that the two firſt lines in each Triambic were not deſigned to have any connection with the latter, which conveyed the moral ſentence; and were intended merely to furniſh rhyme for it; but this I cannot ſubſcribe to, as the connection is by no means difficult, as there is as much of it as the Orientaliſts generally furniſh, and the following tranſlation is ſubmitted to the Engliſh reader as a proof of it, ſuppoſing that the corrective diſcipline of the Druids is alluded to, and which cannot be doubted.

FROM hence we may learn that theſe principles of morality were couch'd in *Triambics* of Rhyme the better to imprint them on the memory.

THAT

DRUIDICAL VERSES.

1.

Strong birchen rods from folly's ſnare
My foot will draw, and bid beware,
" To youth no ſecret thou declare."

2.

Strong rods from oaken grove will turn
My foot from chains, this law to earn,
" Let not a maid thy ſecret learn."

3.

Strong rods of leafy oak retrieve,
Th' impriſon'd foot, this rule to give
" Impart no ſecret to a ſieve."

4.

Deer ſwift, and ſnow on mountains laid,
And I paſt hope, of courſe is ſaid
" No warning aids a luckleſs head."

5.

Fiſh ſeek the flood, and ſnow the hills,
I death, as hungry deer the dales;
" To long for death no whit avails."

6.

As ſnow before the wind to flee,
Broad the full moon, herbs green you ſee,
" Rogues naturally have their plea."

The poetry I own has little recommendation, beſides its antiquity, and we have greatly to lament that length of time and the convulſions of our Iſle, have deprived us of ſuch ineſtimable parts of divine literature, as this kind of poetry muſt have abounded with. That what little has come down to us, appears difficult and hard to be underſtood, muſt not be wondered at; when the moſt beautiful if not the firſt allegorical

and

THAT the preſervers of them were, above all things, careful to inculcate taciturnity or ſecrecy into their diſciples, that their doctrines might not become vulgar, and to ſecure to themſelves as much as poſſible, the credit of learning and wiſdom, and that, like other orientaliſts, their verſes were filled with ſome ſtrong images of nature; always concluding with ſome wiſe ſentence, founded upon long experience. And to theſe, moſt likely, we are indebted for the proverbial expreſſions now in uſe. Whoſoever ſhall conſult the writings of Solomon will find his inſtructions delivered to youth much in the ſame way, as for inſtance, in Proverbs, chap. 25. ver. 9, 10, 11, 12, 13, 14.

Diſcover not a ſecret to another,
A word fitly ſpoken,
Apples of gold in pictures of ſilver,
Earing of gold and ornament of fine gold,
A wiſe reprover upon an obedient ear,
As the cold of ſnow in the time of harveſt;

A faith-

---

and deſcriptive poem* that the world ever produced is from local circumſtances, and the ruſt of antiquity involved in almoſt inextricable obſcurity. It is worthy of remark that the Grecian ſages alſo delivered their inſtructions in ſome ſuch ſhort and appoſite ſentences, and which, no more than the laws of Lycurgus, were committed to writing and, without the ſubſequent labors of Plato and Zenophon, we ſhould at this day have been ignorant of thoſe great moral and ſublime truths, and that divine knowledge which Socrates inſtilled into the Athenian youth.

* The Epithalamium of Solomon.

A faithful meſſenger to them that ſend him,
Whoſo boaſteth himſelf of a falſe gift,
Clouds of wind without rain, &c. &c.

Such as our Druids were, the antient Brachmans appear to have been, and their deſcendants, after the courſe of more than four thouſand years, ſtill continue to preſerve many of their cuſtoms and opinions, and I doubt not no ſmall remains of their learning and knowledge. The Chineſe received a large part of their inſtitutions and doctrine from theſe Eaſtern ſages, and no Heathen nation has been found leſs tainted with errors than they are, or more ready to have embraced the truths of Chriſtianity had not the turbulent and ambitious ſpirit of the Romiſh miſſionaries embroiled the fate of kings with the faith of man. Theſe doctrines were brought out of the Weſt, before the birth of Chriſt, from the kingdoms of Tienci and Scinto (now better known by the name of Hindoſtan) ſituated between the rivers Indus and Ganges. The Chineſe hiſtory mentions that one of their emperors was admoniſhed, in his ſleep, to ſend ambaſſadours thither for that diſcovery, which, according to the over credulous humour of that nation believing, he accordingly did. They arriving in the country, and delivering their meſſage to the Brachmans, were graciouſly received, and in convenient time returned into their own country, with the books and ſome of the beſt ſkilled, in their language and inſtitutions, to interpret them into the China

tongue; wherein are maintained ſeveral opinions of the old Heathen philoſophers, as that there are ſeveral worlds, the tranſmigration of ſouls, that Three Gods unite and grow in One Deity, that the good ſhall be rewarded in heaven, and the wicked puniſhed in hell.—Theſe were added to the works of the celebrated Confucius, and with them form the whole of their civil and religious polity.

TEMPERANCE and fortitude were then the grand foundation of Eaſtern virtue*; and which they inſtilled with unremitting ſeverity, and ſaw fully exemplified by a practice of near forty years, before youth were diſmiſſed from their ſchools, to enrich the community with thoſe inſtructions of exalted excellency. To them, and not to the Grecian wit, may be eaſily traced back not only the ſo famed laws of Sparta, the patience of the Stoic, the tranquillity of the Epicurean, the learning of Homer, and the wiſdom of Plato, but alſo the rude philoſophy of the ſnarling Cynic. All the firſt men ſeemed to have aimed at in their inſtitutions was to make men happier and

* Did they not exiſt at this day amongſt the remaining deſcendants of theſe oriental informers of mankind their patience under, and their contempt of, evil pains and death would appear to us incredible. Some ſtanding ſitting or lying whole days together in the ſcorching ſun, others ſtanding whole nights upon one leg and holding a heavy piece of wood or ſtone in both hands, without ever moving and all done by a voluntary penance.

and better, to inculcate the grand duties of proper ſubordination and rule, amongſt all ranks, to teach how kings, parents and magiſtrates ſhould rule, and how ſubjects, children and ſervants ſhould obey. So long as happineſs ſhall be deemed the proper purſuit of man, theſe will ſurely remain the valued objects of inſtruction. To theſe great and important ends was the Grecian diſcipline directed. Many of their ſophiſts were bright examples[a] of the virtues which they taught, but which made no ſtrong impreſſions on a people whoſe altars daily ſmoaked to the GOD of wealth, and who held forth the palm of virtue to the deſtroyers of mankind[b]. Their

---

[a] Mite Thaletis
Ingenium, dulcique ſenex vicinus Hymetto
Qui partem aceptæ ſæva inter vincla cicutæ
Accuſatori nollet dare. *Juv.*

[a] The converſation which Anacharſis had with Solon, agrees entirely with my obſervation. Coming to Athens, he knocked at Solon's door and told him that being a ſtranger he came to be his gueſt and contract a friendſhip with him; and Solon replying, it is better to make friends at home, Anacharſis anſwered, then you that are at home make me your friend, and take me for your gueſt. Solon ſurpriſed at this ingenious ſubtilty of the man, received him kindly and kept him ſome time with him, whilſt he was managing the commonwealth and contriving his laws. When Anacharſis underſtood how Solon was employed, he laughed at his undertaking, and at the abſurdity of imagining he could reſtrain the injuſtice and covetouſneſs of the citizens by written laws, which were no better than ſpider's weds, which hold the weak and poor, but are eaſily broken by the rich and powerful. To this Solon replied, men keep their engagements when neither ſide can profit by the breaking of them; and he would ſo far accommodate his laws to his citizens, that all ſhould ſee that it was more for their Intereſt to obſerve than to violate them. But the event proved rather as Anacharſis had foretold, than as Solon hoped it would.

Anacharſis

Their ſophiſts were at firſt univerſally admired, but rarely followed, till at laſt the divine Socrates himſelf became the ſubject of envy and unparalleled cruelty, and the ſyſtems of Plato paſſed away as the deluſions of a diſtempered imagination. One of their lawgivers therefore well aware that no nation, which retained the rage of poſſeſſing, could well practice the hard but exalted leſſons of patience and forbearance; utterly deſtroyed all diſtinctions of private property, and rendered money of no value, and ſo long as this contempt of wealth prevailed, the Spartan virtue ſtood unſhaken, but when the Perſian gold found its way into Lacedemon, ſhe ſoon loſt her boaſted fortitude and temperance, and, of courſe, her weight amongſt the ſtates of Greece. Lycurgus was of opinion that children were not ſo much the property of their parents as of the whole community. And therefore the father was not ſuffered to diſpoſe of the child as he thought fit, but he was obliged to carry it to a place called Leſche[a], where ſome of the oldeſt men of the

---

Anacharſis was a Scythian and of the royal family, a people who long before the days of Solon, being a colony from the eaſt, were renowned for their ſimplicity, frugality, temperance and juſtice, to which antiquity give large credit, they are with Homer δικαιοτατοι ανθρωπων, Horace tells his countrymen ages afterwards *campeſtres melius vivunt Scythæ.*

[a] The barbarity with which the Greeks and Romans made away with, or expoſed their children, no circumſtance can palliate, no policy excuſe. To the credit of themſelves, and the ſacred calls of humanity be it ſpoken, the Thebans were not guilty of

the tribe were aſſembled; they carefully viewed the infant, and if they found it luſty and well-proportioned, they gave order for its education, and allotted a proportionate quantity of land for its maintenance; but if they found it deformed and ſickly; they ordered it to be caſt into a place called Apothetæ [a], which was a deep cavern in the earth, near the mountain Taygetus; as thinking it neither for the good of the child itſelf, nor for the public intereſt, that it ſhould be brought up, ſince nature had denied it the means of happineſs and uſefulneſs, by not giving it health and ſtrength. Upon the ſame account, the women did not bathe the new born children with water, but with wine, to prove the ſtrength of their conſtitutions, imagining, that Epileptick and weakly children preſently faint and die upon being thus bathed; and that, on the contrary, thoſe of a ſtrong and

---

of this unnatural cuſtom, but by law made the practice of it capital. Such therefore among them as were not able to provide for their children were ordered to carry them to the magiſtrates, who were obliged to take care of, and maintain them. While I commemorate this inſtance of Bœotian virtue, I feel with the higheſt indignation the illiberal aſperſions caſt by * antiquity on the inhabitants of this diſtrict; for ſurely, the names of Democritus the philoſopher, the poet Pindar, thoſe renowned leaders Epaminondas and Pelopidas, and that excellent ſcholar Plutarch, are ſufficient to reſcue any country from the charges of invincible ſtupidity and brutal ignorance.

[a] Plutarch. in Vit. Licurg.

* Pingues Thebani. *Cicero.*
Bæotum in patria craſſoque ſubære nati. *Hor.*
Abderitanæ pectora plebis habes. *Martial.*
Vervecum in Patria. *Juv.*

and vigorous habit acquire a greater degree of firmneſs by it. Their nurſes too were ſo careful and expert, that without ſwadling bands, their children were all ſtraight and well proportioned; and beſides, they uſed them to eat all ſorts of meat, and not to be afraid in the dark, or of being alone, and never indulged them in crying, fretfulneſs and ill-humour. Upon this account Spartan nurſes were often procured by people of other countries, and it is reported that Amycla, who ſuckled Alcibiades the Athenian, was a Spartan; but if he was fortunate in his nurſe, he was not ſo in his præceptor; for his guardian Pericles, as Plato tells us, choſe for that office one Zophyrus, who was nothing better than a common ſlave, whereas the education of the Spartan youth was never entruſted to maſters who were bought or hired. Nor was it lawful for the father himſelf to breed up the children after his own fancy; but as ſoon as they were ſeven years old, they were to be enrolled in certain companies and claſſes where they all lived under the ſame order and diſcipline, performing their exerciſes and taking their recreations in common. Of theſe he who ſhewed the moſt conduct and courage was made captain; the reſt had their eyes always upon him, obeyed his orders and underwent patiently whatſoever he inflicted; ſo that the whole courſe of their education was one continued exerciſe of a ready and exact obedience. The old men too were ſpectators of their performances, and often raiſed quarrels

rels among them, that they might have an opportunity of judging by their behaviour, on theſe occaſions, which of them would afterwards ſhew the moſt courage and intrepidity in battle. As for learning they gave them juſt as much as was neceſſary; their chief care was to teach them to be good ſubjects, to endure labor and to conquer their enemies. To this end, as they grew in years, their exerciſes were proportionably encreaſed, their heads were ſhaved, they were accuſtomed to go barefoot and for the moſt part to play naked. After they were twelve years of age, they were no longer allowed to wear double garments. One coat ſerved them a whole year, each company lodged together on beds of reeds and, in winter, they mingled ſome thiſtle-down with their ruſhes, and which was thought ſufficient to keep them warm. When they arrived to this age; every promiſing or well diſpoſed youth generally found ſome perſon of eminence amongſt them, under the name of *lover*, or more properly the *fautor* and *encourager* of early virtue; who, as Xenophon affirms, lived with them *as a father does with his children, or a brother with his brethren:* the old men alſo obſerved them with more care, coming often to the ſchools to hear and ſee them contend either in wit or ſtrength with one another; and this they did not for their own amuſement, but with as much concern as if they were their fathers, or their tutors; ſo that whereever they were, and at all times, they had ſome perſon preſent

preſent to admoniſh and correct them, if they committed a fault. Beſides this, there always was one of the beſt and ableſt men of the city appointed as ſuperintendant over them, who choſe a captain for each company out of them amongſt the moſt prudent and reſolute, and who was their maſter in peace and their commander in war. Theſe were the firſt inſtitutes and grand outlines of Spartan policy, ſo celebrated in the old, and ſo much ſpoken of in the preſent world. Subordination throughout all ranks (their kings, their magiſtrates, being equally liable to the common and meaneſt puniſhments) was the vital principle which animated and preſerved the ſyſtem; the author of which, when that *ſubordination*, which had produced an equality of property, but not of men, was objected to him, very properly replied; *go and ſuffer thy own family to rule*, and which at this day ſavours of no bad advice to all the advocates of *pure republicaniſm*.

The country of Attica being barely ſufficient for the ſuſtenance of its inhabitants, we may naturally believe that no great indulgencies, either at their birth or during the early part of their education, was beſtowed on the Athenian youth, in the firſt ages of the republic; and we cannot indeed ſpeak with a degree of certainty of the œconomy of that learned city before the celebrated laws of Solon, which enriched its inhabitants with a better dowry than all the ordinances of the Spartan policy, uniting

uniting the arts of peace and commerce, with the means of government. Chronology tells us that Athens was governed, in the early ages of the world, by monarchs, of whom Theſeus is reckoned the tenth, and which ended with Codrus the thirteenth, who devoted himſelf, in obedience to the oracle, to preſerve his country from the tyranny of the Lacedemonians. After this the Athenians were governed by ſovereign magiſtrates (Αρχοντες) who appear to have adminiſtered juſtice without any written law. The ſenate or council of the Areopagites, of equal, if not ſuperior, antiquity with theſe, continued long famous for the equity of their determinations. We have an account alſo of the laws of Draco, perhaps ſo called from his ſeverity, but in what age he lived is matter of great doubt, but it is certain that they did not long continue in force, and were all aboliſhed by Solon except thoſe againſt murder. With him begins the hiſtory of the moſt valuable acquirements in Athens, at leaſt the greateſt part of thoſe, that afterwards deſcended down and enriched the Latian world. It was that age, in which, as I have obſerved before, the Greek philoſophy abounded with the manners and inſtitutions of Eaſtern diſcipline. The contending factions, full of domeſtic tumult and ſedition, which long divided that ſtate, ſeemed by no means favourable either to learning or its profeſſors; but we find Piſiſtratus ſhewing great reſpect for Solon. He obſerved his laws and, though poſſeſſed

with abſolute power, conſulted him in caſes of importance and ſubmitted himſelf, with the meaneſt citizen, to the judgment of thoſe laws which he had eſtabliſhed. And I rather think that the envy which attended all preeminence in power, and the ungrateful return which the ſtate made to its preſervers, by fines, confiſcations, death and ignominious exile more grievous than death itſelf to the proud ſpirit of thoſe genuine patriots, concurred in the many cauſes which rendered Athens the eye of the world. For ſeeing daily to what ſad and deplorable exits, men of military and political virtues were brought; and merely from their excelling in them, the wiſer ſet amongſt them turned their thoughts to the leſs dangerous warfare of words and the triumphs of philoſophy. Solon appears to be almoſt the only one of thoſe philophers, who employed themſelves in matters of ſtate. For the Greek ſophiſts eſteemed the management of public affairs too ſordid for the ſimplicity of their lives. They would take no part in a government where the nature and paſſions of men made them incapable of any that was perfect and good; and therefore properly thought, that the beſt thing they could do for the ſtate, under which they lived, was to mend as far as they could the lives and morals of thoſe who compoſed it. Solon himſelf owned the imperfection of his regulations, by ſaying that he gave the Athenians ſuch laws as they *could receive*,

receive, not ſuch as they ought to have obeyed [a]. To come therefore to a knowledge of Attic ſcience and its inſtitutions; we muſt not, as at Lacedemon, conſult the ordinances of their rulers, or the conſtitution of the ſtate, but retire to the ſchool of Plato and the gardens of Epicurus; where the higheſt ſtrain of human wiſdom and virtue was ſtudied, practiced, taught and transfuſed throughout the Heathen world. As the Greeks eſteemed all their neighbours to be ſunk in an abject ſtate of barbariſm, and deemed no language, but their own, worthy of cultivation: We need not wonder at the great height of excellency which it ſoon arrived at, and as it contained all the then hiſtory and morality of mankind, we cannot be ſurprized that it ſhould be entertained with reſpect by their conquerors, and continue, with nearly its antient purity, to the declenſion of the Roman empire. The very intimate connection which ſubſiſted between the pupil and his inſtructor appears to me the higheſt ſtrain of human wiſdom, and conduced in no ſmall degree towards the attainment of that immenſe ſuperiority in knowledge, which diſtinguiſhed the Grecian literature. Socrates was himſelf the lover of many

[a] Theſe laws were about the 300th year of the city, brought to Rome by ambaſſadors ſent to Athens for that purpoſe, and being expoſed to the people for their approbation, were found to be ſo juſt and equitable, that no perſon whatever could object to any ſingle one of them, before that time all legal deciſions reſted in the breaſt of the ſupreme magiſtrate, without any written ſtatute to direct them.

many amiable and promiſing youths, and that child, whoſe opening mind did not engage ſome ſuch an affection, incurred the public cenſure, as ſome way or other faulty in diſpoſition or morals. To this attention to their youth, the laws not only gave allowance but encouragement. Strabo, amongſt many other authors, tells us, that it was not the *external beauty* of the lad, but his *virtuous diſpoſition*, his *modeſty*, his *courage*, which recommended him to this notice. Solon forbad ſlaves to love boys, making that an honourable action, and as it were, as Plutarch ſays, inviting the worthy to practice that which he commanded the unworthy to forbear [a]. Theſe friendſhips never ended but with life, and the public often reaped no ſmall advantages from them. In the battle of the Cheronæa, Alexander fell on the ſacred band of the Thebans, compoſed of theſe friends, and who, not being timely or properly ſupported, bore up for a while, againſt the torrent, but at length, overpowered by ſuperior numbers, ſunk down on that very ground where they had been originally ſtationed, each by the ſide of his darling friend, raiſing up a bulwark by their bodies againſt the progreſs of the enemy. And, after the battle, when Philip ſurveyed the field of ſlaughter,

[a] In China at this day, Schoolmaſters are in the higheſt eſteem, where the child receives a new name from his inſtructor and though he continue under him but a ſingle day yet he calls him maſter and loves and honours him as ſuch as long as he lives.

ter, beholding the dead bodies of theſe three hundred in friendſhip and in death united; the affecting ſight ſtruck the conqueror with awe and veneration. The victorious Philip hung over them in wonder and pity, he melted into tears; and raiſing his hands in admiration of the virtue of theſe gallant men, pronounced a ſolemn curſe on thoſe, who could be baſe enough to ſuſpect their *friendſhip* of any thing *criminal* or *infamous*. For ſome minds indeed, and themſelves perhaps little acquainted with the practice of ſuch exalted virtue, thought hardly of this cuſtom, but we have the concurring teſtimony of authors with the exiſtence of the Athenian law, which puniſhed ſuch deteſtable ſeduction with death, which added to ſimilar cuſtoms that prevailed amongſt the women, of leading young people of their own ſex, by theſe means, to the paths of honor and virtue, moſt inconteſtibly prove, that nothing but what was *ſtrictly honorable*, *pure* and *holy*, gave riſe to an inſtitution ſo generally followed, and ſo highly eſteemed by the beſt and wiſeſt men, that the Heathen world ever produced; and whoſe ſentiments and practice rendered them worthy of a better expectation. Theſe tender friendſhips ſeem in ſome degree to have ſubſiſted amongſt the Romans in the happier ages of the republic, and Perſius [a] too ſpeaks of his preceptor

[a] Cumque Iter ambiguum, et vitæ neſcius error
Deducit trepidas ramoſa in compita mentes,

Me

preceptor Cornutus under no friendly government to virtue, in all the warmth of that rapturous affection ſo celebrated in Greece, though neither *Juvenal*[a], nor that good and laborious teacher Quintilian gives us reaſon to ſuppoſe,

---

Me tibi ſuppoſui; teneros tu ſuſpicis annos
Socratico, Cornute, ſinu; tunc fallere ſolers
Appoſita in tortos extendit regula mores;
Et premitur ratione Animus, vincique laborat,
Artificemque tuo ducit ſub pollice vultum,
Tecum etiam memimi longos conſumere ſoles;
Et tecum primas epulis decerpere noctes,
Unum opus; et requiem pariter diſponimus ambo,
Atque verecundâ laxamus ſeria mensâ.
Non equidem hoc dubites amborum fœdere certo
Conſentire dies, et ab uno ſidere duci.
Noſtra vel equali ſuſpendit tempora librâ
Parca tenax veri, ſeu nata fidelibus hora
Dividit in Geminos concordia fata duorum;
Saturnumque gravem noſtro Jove fregimus una,
Neſcio quod, certè eſt quod me tibi temperat aſtrum.

Perſius, Sat. 5.

[a] Dii majorum umbris tenuem, et ſine pondere terram
Spiranteſque crocos, et in urna perpetuum ver,
Qui præceptorem ſancti voluere parentis
Eſſe loco. ———
Hos inter ſumptus ſeſtertia Quintiliano,
Ut multum, duo ſufficient; res nulla minoris
Conſtabit patri, quam filius.
———Sed vos ſævas imponite leges,
Ut præceptori verborum regula conſtet,
Ut legat Hiſtorias, auctores noverit omnes,
Tanquam ungues, digitoſque ſuos, ut forte rogatus.
Dum petit aut thermas, aut Phœbi balnea, dicat
Nutricem Anchiſæ, nomen patriamque novercæ
Archemori: dicat quot Aceſtes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas,

Exigite,

ſuppoſe, that inſtructors of youth, in their days, were honoured with much eſtimation, or rewarded with very valuable compenſations for the aſſiduity which was expected from them. Though extreme diligence and a perfect habit of attention was required, in the houſe ſet apart for ſtudy, yet I conceive that the greater part of Grecian inſtruction, which was to form hereafter the valued man, was inculcated, with more effect, by the gentler modes of friendly converſe and parental admonition: no part of their time was miſemployed, at meals, in their recreations, in every thing, the grand object, the ground work of future excellence and virtue was never loſt ſight of: waking or ſleeping, labouring, or at reſt, every good idea preſented itſelf; and with ſuch pains, ſuch exertions, ſuch examples, ignorance itſelf muſt have been converted to the wiſdom of Athens. Corporal ſeverities made no part of this diſcipline, the ingenuous mind was not polluted, nor the riſing manly ſpirit broken, by baſe and ſervile puniſhments. The bloody ſcourge was reſerved for the vicious ſlave, the rewards and conſequences of virtuous emulation, place, reſpect, honor, health, wealth and length of days with dignity and eaſe, were

---

Exigite, ut mores teneros, ceu pollice, ducat
Ut ſi quis cerâ vultum facit; exigite, ut ſit
Et pater ipſius cætus,——
Hæc inquit, cura, ſed cum ſe verterit annus.
Accipe victori populus quod poſtulat aurum. *Juvenal*, Sat. 7.

were the incentives and beſt correctors of the free-born ſoul. Plutarch in his time talks of the ſevere diſcipline of his maſter Ammonius, but ſays that he did not inflict any puniſhment but that of public reprehenſion on his pupils; the rod and the ferula being allotted to the parent only, who had the power of life and death alſo over his own children. An authority which ſtill ſubſiſts in China and ſome other Eaſtern countries. It muſt give every feeling mind uncommon pleaſure to hear what prudence, what art, what labor, was uſed to train the young ſtudents of antiquity to moral propenſities and honeſt acquirements, at the ſame time that we muſt lament the little thought, which is, at preſent, beſtowed by the maſters of families on the firſt object and means of happineſs. And however faulty our public ſchools may be, a great part of the complaint originates from a want of care and ſyſtem in the earlier part of education. I mean until the years of nine or ten, about which time children are generally ſent to ſome of our many places of inſtruction. The Greeks and Romans too, thought it not beneath them to attend to this taſk, which requires but little trouble or difficulty; and yet is as beneficial and ſerviceable as any other inſtitution. They uſed to teach their children to ſpeak their language purely, and correctly at firſt, ſuffering them to hear nothing but the trueſt and moſt proper phraſe. In fine, as Mr. Dryden obſerves, the firſt elements of Athenian breeding, were

the

knowledge of nature and the accomodation of that knowledge, by moral precepts, to the ſervice of the public and private offices of virtue. The maſters employing one part of their time in reading to and diſcourſing with their ſcholars; and the reſt in appointing them their ſeveral exerciſes either in oratory or philoſophy, and ſetting them to declaim and diſpute amongſt themſelves. By this liberal ſort of education, ſtudy was ſo far from being a burden to them, that in a ſhort time it became a habit, and philoſophical queſtions and criticiſms of humanity were their uſual recreations at meals. Boys lived then as the better ſort of men do now; and their converſation was ſo well bred, and manly, that they did not plunge out of their depth into the world, when they grew up; but ſlid eaſily into it, and found no alteration in their company. Amongſt the reſt, the reading and quotations of poets were not forgotten, at their ſuppers, or their walks; but Homer, Euripides and Sophocles were the entertainment of their hours of freedom.

THE Roman lawgiver Numa is much blamed by Plutarch, that when he took the government of a people, which had been ſo lately collected together, and which made no oppoſition to his propoſals, that he did not employ his firſt and principal care in the education of children and the diſcipline of youth, that ſo they might

not grow up to be men of diſagreeing and turbulent tempers; but being, immediately from the very cradle, formed to one common rule of public virtue, might mutually agree to proſecute one common intereſt and the ſame good end. And to this he attributes all the turbulencies and diſſentions, which afterwards afflicted the ſtate and filled Italy with blood and ſlaughter, obſerving, that his juſt and excellent conſtitutions were of no continuance, becauſe they wanted that cement which ſhould have kept them firm together; that is, the good education of youth. For the care which Lycurgus took in this matter, beſides its ſerving many other good purpoſes, was of exceeding great advantages towards preſerving his laws inviolate. The obligation of the oaths which he made the people take to preſerve the conſtitution would have ſignified little; if he had not by diſcipline and education infuſed, as it were, his laws into the manners of the children, and made them ſuck in a zeal for his political inſtitutions with their very milk. So that, for five hundred years together, the fundamental and principal points of his legal eſtabliſhment continued unaltered, like a deep and ſtrong tincture which could not eaſily be effaced. Whereas, when Numa expired, the great end and aim of his government which was that Rome ſhould continue in peace and tranquillity immediately vaniſhed with him. The Romans had but little taſte for the polite arts, or any liberal mode of education

cation before their acquaintance and commerce of Greece; their attention being totally employed in popular harangues, the only ſteps by which they mounted into conſequence and power, to military command, and the government of provinces. And ſo late as the deſtruction of Corinth, the Roman conſul Mummius was ſo ignorant of painting and ſculpture, that having given orders for the conveyance of the moſt valuable pictures and ſtatues, with which that city, beyond all others abounded, and ſought out alſo from other parts by the moſt ſkilful artiſts, he told the people, whom he had truſted to carry them, that *if they ſhould loſe or ſpoil them by their negligence, they ſhould give him new ones.* Indeed, in the moſt flouriſhing ſtate of learning, the Roman youth were always ſent to Athens to finiſh their ſtudies, which continued to abound with every uſeful ſcience and the moſt able inſtructors. The Cornelia of the Gracchi, and the mother of Auguſtus, as well as his uncle Julius, are ſaid to have educated their own ſons, but as I have obſerved elſewhere, the attention paid them was merely to qualify them for the Forum, to teach them how to manage, to moſt advantage, the paſſions, the madneſs or the folly of the commonalty, and render them moſt ſubſervient to their ſchemes of avarice or ambition. Thus Cicero reports of C. Curio, who was eſteemed the firſt orator of his time, that he underſtood no poet, had read

no books of eloquence, had made no hiſtorical collections; and had no knowledge of the private or public part of the law. The only thing which gained him applauſe, was a clear, ſhining phraſe, and a ſudden quickneſs and fluency of expreſſion. This he got purely by the benefit of his private education; being uſed to ſuch a correct and poliſhed way of ſpeaking in the houſe where he was brought up. Tranſlation the Romans looked on, as a moſt uſeful and neceſſary employment. All perſons, who applied themſelves to the bar, propoſed commonly ſome one orator of Greece for their conſtant pattern. Him they continually ſtudied, and to render themſelves abſolutely maſters of his excellencies, were always making him ſpeak their own tongue. This Tully, Quintilian and Pliny enjoin as an indiſpenſable duty, in order to the acquiring any talent in eloquence. And the firſt of theſe great men, beſides his many verſions of the orators for his private uſe, obliged the public with the tranſlation of ſeveral parts of Plato and Xenophon in proſe, and of Homer and Aratus in verſe[a]. This deſtroys all pretence, that the Roman writers have to original

[a] Et poſt punica bella quietus quærere cœpit
Quid Sophocles et Theſpis et Æſchylus utile ferrent,
Tentavit quoque rem ſi dignè vertere poſſet:
Græcia capta ferum victorem cepit, et artes
Intulit Agreſti Latio. *Hor.*

Kennett

ginal invention, and plainly evinces that they have travelled to us on the ſhoulders of the Greeks; deny them theſe ſtrong ſupporters and

Collapſa ruunt ſubductis tecta columnis.

I know that Cicero has been thought not inferior to Demoſthenes, but, I believe, no one will be found hardy enough to draw a compariſon, between the Greek and Roman writers, with any advantage to the latter [a]. The eclogues

---

Kennett properly obſerves that the Romans made no progreſs in learning before the arrival of the Achaians, who to the number of a thouſand or more, were ſent for out of their own country, being diſaffected to the Romans, and diſperſed in the cities of Italy, and amongſt theſe, was the great Polybius, the friend of Scipio and Lælius. In a few years their examples and inſtructions had wrought ſuch a converſion in the Roman youth, that the Senate fearing leaſt the antient diſcipline ſhould by this means be corrupted, and the minds of the people ſoftened, and enervated by ſtudy: framed a law by which the Prætor was obliged to take cognizance of ſuch men, and baniſh them the city. Some time after this, the Athenians ſent commiſſioners to Rome, to procure the mitigation of a fine, which was laid upon them, when they were heard and attended with equal avidity; the young men quitting all their paſtimes and pleaſures for the love of philoſophy. But old Cato ſoon ſent them packing, adviſing the ſenate to bring the matter to an immediate concluſion, and ſend theſe ambaſſadors home to their old ſchools, that they might declaim to the Grecian children, and the Roman youth be obedient to their own laws and governors.

The ſame Cato to deter his ſon from any thing Grecian, uſed to tell him, in an harſher tone than ordinary "that the Romans would certainly be deſtroyed when they "began once to be infected with the Greek." And yet this man in his old age learned Greek, which Lord Bacon calls "a judgment on him for his former blaſphemies."

[a] Aſcham ſpeaks very decidedly on this occaſion. Athens by this diſcipline and good ordering of youth, did breed up within the circuit of that one city within the compaſs of 100 years, within the memory of one man's life, ſo many notable captains in war, for worthineſs, wiſdom and learning, as be ſcarce matchable; no, not in the ſtate of Rome, in the compaſs of thoſe 700 years when it flouriſhed moſt.

And

eclogues of Virgil are in many inſtances a ſervile tranſlation of Theocritus, and the Æneid owes no ſmall part both of its beauties and ſubject-matter to the divine Homer. The remaining fragments of Lyrick poetry tell us whence Horace ſtole his balmy ſweets, nor does he, like ſome

---

And becauſe I will not only ſay it, but alſo prove it, the names of them be theſe; Miltiades, Themiſtocles, Xantippus, Pericles, Cimon, Alcibiades, Thraſybulus, Conon, Iphicrates, Xenophon, Timotheus, Demetrius and divers others more: of which every one may juſtly be ſpoken that worthy praiſe which was given to Scipio Africanus, who Cicero doubteth "whether he were a more noble captain in war, or more "eloquent and wiſe counſellor in peace." And if ye believe not me, read diligently Æmilius Probus in Latin, and Plutarch in Greek; which two had no cauſe either to flatter, or lie upon any of thoſe which I have recited.

And beſide nobility in war, for excellent and matchleſs maſters in all manner of learning, in that one city, in the memory of one age, were more learned men, and in a manner altogether, than all time doth remember, than all place doth afford, than all tongues do contain. And I do not mean of thoſe authors which by injury of time, by negligence of men, by cruelty of fire and ſword, be loſt; but even of them which by God's grace are left yet unto us; of which, I thank God, my poor ſtudy wanteth not one: as in philoſophy Plato, Ariſtotle, Xenophon, Euclid and Theophraſtus; in eloquence and civil law, Demoſthenes, Æſchines, Lycurgus, Dinarchus, Demades, Iſocrates, Iſæus, Lyſias, Antiſthenes, Andocides; in hiſtory, Herodotus, Thucydides, Xenophon, and which we lack to our great loſs Theopompus and Ephorus: in poetry, Æſchylus, Sophocles, Euripides, Ariſtophanes, and ſomewhat of Menander Demoſthenes' ſiſter's ſon.

Now let Italian and Latin itſelf, Spaniſh, French, Dutch and Engliſh, bring forth their learning, and recite their authors, Cicero only excepted, and one or two more in Latin, they be all patched clouts and rags, in compariſon of fair woven broad cloths; and truly, if there be any good amongſt them, it is either learned, borrowed or ſtolen from ſome of thoſe worthy wits of Athens.

The remembrance of ſuch a common-wealth, uſing ſuch diſcipline and order for youth, and thereby bringing forth to their praiſe, and leaving to us, for our example, ſuch captains for war, ſuch counſellors for peace and maſters for all kinds of learning, is pleaſant for me to recite and not irkſome I truſt for others to hear, except it be ſuch as make neither account of virtue nor learning.

ſome others, ungratefully diſown the flowery fields from whence he culled the beauteous wreath, claiming no farther merit, than that of being the firſt who brought the Alcaic verſe to Latian meaſures.

Dicar, exhumili, potens
Princeps *Æolium* carmen ad *Italos*
Deduxiſſe Modos.

Since the Roman writers took ſuch pains in copying their Greek maſters, and which they did as truly and exactly as a painter ever drew features from the human form, I would recommend by all means to young ſtudents, that they read and carefully compare their Greek and Latin authors together, by making frequent ſelections from each, placing their beauties reſpectively in view, which is by far the beſt method, both of informing the underſtanding and regulating the taſte. As for inſtance, Virgil with Theocritus and Homer; Tully with Demoſthenes, Plato, Xenophon and Iſocrates; Livy, Cæſar and Salluſt, with Polybius, Thucydides and Herodotus; Seneca with Sophocles and Euripides; Horace with Anacreon and Pindar, and ſo on; though the variety of Latin excellency can by no means keep pace with the richneſs of Greek literature.

——Vos Exemplaria Græca
Nocturnâ verſate manu, verſate diurnâ.

In

In making of Latin, the ſtyle of no one author ſhould be propoſed for a model to the ſcholar, but the beauties of all for his imitation; for we well know, that the language of Tully himſelf is ſometimes mean, Livy uncouth, and Salluſt obſcure, but I think neither of theſe defects can be charged on Cæſar, whoſe Latin is the beſt that I know of.

I WILL not believe that the remains of Pagan learning, which, at this day, perhaps form too large a part of public education, have been preſerved by chance or recovered by accident; but eſteem it a merciful diſpenſation of providence to the weſtern world, without which we ſhould not have *certainly* known, that our nation had any exiſtence a thouſand years back; which is the very caſe with Ireland at this day. From the deſtruction of Rome to the taking of Conſtantinople, by the Turks, with a few exceptions, is a period of darkneſs and obſcurity, and as the dominion of the world was allotted to the antient Romans for their virtue, ſo a relapſe into ignorance ſeems to have been the puniſhment of the Eaſtern Chriſtians for their numberleſs hereſies, their corruptions and impiety. Private vices and public calamities make no ſmall part of their hiſtory, and at the important moment, when the ſtandard of Mahomet was flying over their battlements, the people and government were buſied in mutual conteſts and animoſities, and one

one[a] well obſerves, that if Conſtantinople had fallen into any other hands, but thoſe of the Turks, there had been no great reaſon to have pitied or regretted its emperors, who were crowned, dyed all over with the blood of their maſters or neareſt relations, who made profeſſion of Chriſtianity and exceeded the moſt barbarous people in cruelty. Soon after this extinction of the Greek empire, the poor natives, dreading the tyranny of their cruel maſters, the Turks, made their eſcapes, in great numbers, to the neighbouring parts of Chriſtendom. Several of the Grecians that were learned brought their books with them, and began to teach in the countries to which they fled, firſt to gain ſubſiſtence and afterwards the favours of princes and great men, who began to take a pride in countenancing learned men. Thus began in theſe parts the reſtoration of learning with that of the Greek tongue. The Monkiſh[b] Latin, on this return, was ſoon laughed out of doors, and the pure ſtyle introduced by Eraſmus and others, and with the reſtitution of theſe two noble languages and the books remaining

---

[a] Monſieur Cheveneaux.

[b] In honour of this country I might here mention with praiſe, our John ſurnamed of Saliſbury *(Joannes Sariſberienſis)* who wrote many things early in the 12th century, both in verſe and proſe, and amongſt others the life of his patron, that haughty metropolitan Thomas a Becket by whom he was brought up and educated. Few of his works are now extant, except his *Policraticon de Nugis Curialium et veſtigiis Philoſophorum*, which contains many curious matters of ancient learning, delivered in ſo pure a ſtyle, as muſt aſtoniſh every one who knows what vile Latin the Monks of thoſe days dealt in.

remaining of them, which many princes and prelates were curious to recover and collect, learning of all ſorts began to thrive in theſe weſtern Regions, and ſince that time and in the firſt ſucceeding century made perhaps a more rapid growth than in any other that we know of, in ſuch a compaſs of time, conſidering into what depths of ignorance it was ſunk before. In this progreſs of ſcience, our Nation was not behind any other in its advances: public ſeminaries of education aroſe on either ſide, and kings and ſubjects vied equally in the encouragement of uſeful arts and ſcientific knowlege. Though it would be doing great injuſtice to our generous anceſtors, not to mention the much earlier attempts which were made for the introduction of learning and learned men by the foundation of places of literary entertainments in our Univerſities; and in ſo ample a manner, as never to have been equalled, much leſs exceeded, by any people whatever. Even ſo early as the 14th century, when uſeful knowlege was barely ſeen to dawn through the heavy miſts of Gothic ignorance and ſuperſtition, *one of our Prelates* laid ſo noble and ſo wiſe a foundation, for the improvement of future generations, as the munificence of pious monarchs afterwards imitated; but which no human art or foreſight hath yet ſurpaſſed. [a] He was a perſon endowed by nature with a capacity of ſoul and a vaſtneſs

[a] William of Wykham.

vaſtneſs of thinking, little known in that age, and which tinctured with diligence and an early piety, raiſed him from a low condition, to the higheſt ſtations with integrity and honour, and to the favour and protection of the beſt of our kings, Edward the third, and that better pattern, in an Iron age, of all that was noble, great and excellent, his *ſon the Prince of Wales*. It is I know become faſhionable, with a certain deſcription of men, to deſpiſe the attainments of our univerſities and decry their diſcipline; but I am bold to tell theſe good people, who perhaps value themſelves for the want of that which other men covet; that, from a very ſlight examination into the corruptions of our country, they will ſpeedily be aſſured that our Univerſities have been all along and ſtill are the ſole repoſitories and conſervators of the little learning, morality and religion which remain amongſt us. I have no doubt but many uſeful regulations might in thoſe learned bodies be not only properly, but beneficially made. But if the minds of our youth are corrupt beyond all example, and their habits debauched beyond all repair, we muſt not look for the cauſe there; Voluptuouſneſs haunts the private ſideboard, Indolence is in our retirements, and Diſhonour bred at home. If our children are intruſted to unprincipled ſervants, or which is worſe, unprincipled teachers, if they are ſuffered to ſee, and without deteſtation, daily ſcenes of impiety and acts of wickedneſs, can it be ſuppoſed that

they will eaſily be perſuaded into modes of living, diametrically oppoſite to all the ſyſtems of their infancy, when maturity of years and folly diſdain inſtruction; when the mind unacquainted with correction, and of courſe impatient of reproof, is carried away by the violeence of appetite or hurried blind-fold in the whirlwind of paſſion? From ſuch principles, ſhall the flexible nature of infants take its firſt inclination, and preſerve its innate propenſities to virtue, while little care is taken of what is ſaid or done before them? from their cradle they become inured to a vicious licentiouſneſs, which ſoon turns into a hearty contempt of their parents and hatred of every body elſe, who would endeavour to recal their ſteps or reform their manners. We, now-a-days, like the Carthaginian * chief, ſwear our children at the altar of our reſentments, and for good morals and virtuous example bequeath them our diſguſts, our prejudices, and our enmities. Beaſts are cruel and voracious by inſtinct; man becomes a malefactor by choice, in oppoſition to the dictates of ſenſe and reaſon, which incline him to benevolence, gentleneſs, humanity and pity. Our inclinanations are not naturally depraved. Picture only to the conſidering and untainted mind, the effects of probity and vice, and, like the Hercules of Xenophon, he ſhall not be miſtaken in his choice, but court the better form, from

* Aſdrubal the Father of Hannibal.

from a natural and innate love of virtue, which the Creator has as ſtrongly implanted, as any other paſſion, in the ſoul of man.

THE general and common objections made to great and public ſeminaries of early education, are:

I. THAT, amongſt a number of children of all ages and deſcriptions, ſome muſt be viciouſly inclined, from whoſe bad examples the diſpoſitions of the good are liable to be corrupted.

II. THAT boys, however unequal in ability, or deficient in memory, are indiſcriminately ranged with lads of better parts, and have the ſame exerciſes, both in quantity and quality preſſed upon them.

AND laſtly, that the whole of their time is employed in the purſuit of the dead languages.

THE firſt of theſe, I muſt own, carries with it no ſmall weight, but, I fear, the argument will hold good in every circumſtance and condition of life, for he who ſhall ſet out with the determination of being converſant only with the ſtrictly virtuous, muſt have very little concern with the buſineſs or avocations of mankind. Where there is little or no temptation, there can be no great merit

merit in reſiſtance, and the generous mind will not long be contented with a bare abſtinence from evil. Negative virtues may partake largely of philoſophy, but they have nothing of the ſpirit of chriſtianity in them, and I leave to the conſideration of every parent, whether, that boy who has been ſhewn the puniſhments and diſgraces, which are the fruits of indolence and vice, and the rewards and honors, which attend on induſtry and virtue, is not more likely to retain and improve his good qualities, that he that is at once, as it were, ſtarted upon the world, from the however pure and immaculate receſſes of private ſtudy.—To the *ſecond* objection parents themſelves have in ſome degree contributed, who do not ſo much conſider the ability or wit of the lad, whom they deſign for public education, as their own circumſtances and the diſpoſal of their other children, and indeed it too frequently happens that, if a boy be defective in body or leſs alert than ſome others in temper and conſtitution, he is ſent to a public ſchool, as one good enough to make a ſcholar of [a]. A great part too of this complaint has

[a] Here I would not be underſtood to ſay that children ſhould be given up or pronounced incorrigible blockheads, becauſe in their firſt years they ſhew no very bright or forward parts; for I have heard that neither the great Sir William Windham, the eminent Mr. Pulteney, nor the ingenious Dean Swift, when boys, gave any promiſing hopes of thoſe vaſt abilities which afterwards ſo highly diſtinguiſhed them in the world. Many uſeful men have been loſt to the community, many a genius ſunk unheeded to the grave, many a flower born to bluſh unſeen and ſpend its ſweetneſs on the deſart air, merely

has been, eſpecially of late years, done away by the care which is taken, at our larger ſeminaries, to intermix, by ſubordinate

---

merely from being driven into improper hands, or modes of education, which God and nature never deſigned them for; and much injury is done to learning and the public by the wrong deſtination which parents make of their children. The wiſeſt of us ſhould not attempt to force nature, God himſelf rarely does it in the government of the world, and there is no better rule for the management of life in all its various degrees and conditions than the advice of the poet;

———Servare modum, finemque tueri,
Naturamque ſequi.———

This puts me in mind of Mr. Warton's obſervation in his reply to Bryant's defence of Rowley's poems, which contains a great deal of truth as well as pleaſantry. Mr. Bryant, he ſays, affirms, that Chatterton ſhewed no parts at ſchool, and acquaints us that the maſter of the ſchool, Mr. Haynes, is ſtill alive, who declares, that he was not a boy of extraordinary parts, nor did he make any diſplay of abilities, during the time that he was at ſchool, which was till he was fourteen and a half. I have all due reſpect for the capability and veracity of Mr. Haynes, the worthy Maſter of Colſton's charity-ſchool at Briſtol. But for the ſame reaſon, for which perhaps Mr. Haynes thought him a blockhead, I think him an ingenious boy. The teacher of arithmetic could not diſcern the future poet. Mr. Haynes's opinion reminds us of the dancing-maſter, who, when Lord Oxford was appointed firſt Miniſter to Queen Anne, declared he wondered what her Majeſty could ſee in Lord Oxford, for that when he had the honour of teaching his Lordſhip to dance, he was the greateſt dunce at a minuet that he ever remembered.

The Jeſuits doubtleſs owed all that influence, which they acquired in the councils of Princes, to the indefatigable pains which they took in finding out the bent and inclination of their pupils. They penetrated not only into their private virtues and vices, but their very looks and geſtures, their wiſhes and their fears were examined, their inmoſt and moſt ſecret thoughts laid naked, and the very purpoſes of their ſoul diſcovered. Their moſt trifling actions, and the motives of them, were continually regiſtered, and in due courſe of time they were thrown into thoſe profeſſions they were beſt thought capable of filling with credit to themſelves and intereſt to their maſters. How much ſoever I may deteſt their religious and political principles, yet I cannot but view with admiration the improvements which they made in literature, and the many eminent ſcholars and ſtateſmen which their ſchools produced, for learning has had at no time abler advocates or more zealous propagators of its doctrines than the late Society of Jeſus.

ſubordinate teachers, the more neceſſary parts of thoſe branches of knowledge, which cannot be admitted into the public ſchool, with the hours of receſs and their habits of living, though I am no ſtranger to the impoſſibility of any one or two maſters fulfilling all the requiſite diſtinctions of learning, and which, amongſt the antients, was ſupplied by many.—In anſwer to the *laſt* objection, I cannot for my own part ſee how youth can be better employed, from ten to ſixteen or ſeventeen years of age, than in obtaining a perfect knowledge of thoſe languages, which contain all that is or can be valuable to mankind, either here or hereafter. And this I ſurely know, that, whatever has been eminent in ſcience, whatever has been great and commendable, whatever has ultimately tended to the amendment of manners or increaſe of knowledge, both human and divine, has (with a very few exceptions indeed) originated in thoſe ſources of inſtruction, our public ſchools; and private teachers, who have beſt ſucceeded in the bringing up of youth, are ſuch, as have adopted their modes of education. This reſts on incontrovertible facts, of which the world wants no evidence, and fully replies to the cenſures of all thoſe, who either are or pretend not to be ſufficiently acquainted with the value of theſe eſtabliſhments. Indeed I could wiſh to ſee the ſeverities of corporal puniſhment leſs frequent in theſe foundations. Let evil diſpoſitions, all lying, ſtealing, diſobedience, ſtubborneſs and obſti-

nacy

nacy be at once cut away. Here it is, that the wiſe man calleth for correction, when he telleth us that ſparing the rod is the hatred of our offspring. Half a ſcore or a dozen laſhes well laid on of a morning, for letting a few lines ſlip his memory, or miſunderſtanding as many more, ſeems not to be the moſt natural method of introducing the buſineſs of the day, or reconciling a boy to his ſtudies for the remainder of it, and appears to me to be rather a way of beginning things at the *wrong end*. What is received with diſlike, and enforced by violence, ſeldom outlives the authority which inflicts it, and it is this which gives ſchool-boys chiefly a diſtaſte both to learning and their maſters. The difference of ſtudy and paſtime is not ſo much as people at firſt ſight imagine. Beat a boy, if he plays not well, if he rides not well, or any thing elſe in which he takes delight, and he will doubtleſs be brought to thoſe exerciſes, with the very ſame reluctance, as he returns to the diſcipline of his ſchool.

HAVING ſaid thus much of our public ſchools, I cannot ſuffer to paſs unnoticed the very numerous places of tuition, which, under the name of Academies, (but not *in Silvis Academi*,) have been lately erected in our principal towns, and more eſpecially in the environs of the metropolis, ſupported by, and preſuming on, the prejudices entertained by the miſinformed or ſelf-intereſted

against the wise foundations of our ancestors. Too many of these are well known to be under the government of mean and unprincipled men, and indeed such have been often made the retreats of profligacy from danger, and ignorance from indigence and want. It is no new thing for servants to succeed their masters in these situations, and such employments are every day *(with what is called their good will)* as commonly put to sale, as the goods and profits of any petty trader whatever, and the reception of youth is become as much *a species of haberdashiery, as the measuring of tape or the retailing of worsted*, amongst these gentlemen, whose judgments, in the providing of masters, must be regulated by the salaries which they give. There are, I will allow, many private houses of sound and virtuous education, under men of the very first character and ability, and to these nobody will suppose that I can allude; for so much the more reprobation, I think, due to the bad schoolmaster, so much the greater honor and respect I owe the good; being perfectly of Plato's opinion that no one can engage in a more divine work, than in the education of his own or other people's children [a]. Such as own this character will unite with me in wishing a decrease of the evil. Most arts amongst us are practised under certain restrictions, and is the care of our children of less consequence

[a] Ου γαρ εστι περι οτου θειοτερου αν ανθρωπος βουλευσαιτο, η περι Παιδειας και των αυτου, και των αυτου οικειων. Plato Th.

ſequence than the meaneſt concerns of life? The eccleſiaſtical courts once took cognizance of theſe matters and prohibited improper people from engaging in the office of inſtruction. If ever the nature of man be given to a love of goodneſs it is in the innocency of his younger years, before experience of evil can have taken root, or paſſion lead aſtray. To our offspring the property of this generation muſt be transferred, and by them the nation continued. They form no ignoble part of the community, and deſerve the utmoſt care of the legiſlature. They are yet pure and untainted, and it is the duty of the government to ſee that they become virtuous in time; that every thing which can infect their morals and miſlead their judgment may be removed far away. That thoſe provocations to vice and ruin, which intoxicate the preſent race, may be utterly taken from their ſight, and which elſe will operate with redoubled fury on the next, and muſt at length ſap the vitals of our conſtitution. The wiſeſt nations never eſteemed this humble and helpleſs part of the community beneath their regard and protection, and an effectual interference with a minute and generous attention to theſe early wants of the public, and its future welfare and ſecurity, would by no means be unworthy the patriot virtue of our rulers, under a ſovereign whoſe princely munificence has already been extended beyond the preſent, and whoſe beſt panegyrick muſt be read in the happineſs of another age.

A

LIST

OF

SUBSCRIBERS.

SUBSCRIBERS' NAMES.

A.

THE Right Honourable The Earl of Ailesbury, *Six Sets.*
John Aubry, Esq; one of the Lords of the Treasury, *Ten Sets.*
Mr. Atwood, Merton College, Oxford.

B.

Her Grace The Dutchess D. of Beaufort.
The Honourable P. Bertie.
The Reverend Dr. Brown, Master of Pembroke Hall, Cambridge.
Thomas Bowdler, Esq; Bath.
Thomas Bidwel, Esq; Secretary of States Office.
Francis Burton, Esq; Christ Church College, Oxford.
Rev. Mr. Bennet, Finmeer, Oxfordshire.
Rev. Mr. Brougham, Kingsey, Oxfordshire.
Mr. Boak, Leadenhall Street, London.
Mrs. Boak, Ditto.

C.

The Right Honourable Lord Camelford.
The Right Honourable Lady Camelford.
The Right Honourable Lady Mary Coke.
The Honourable Mrs. Chetwynd.
Major General Cooper.
Rev. Dr. Cooper, Bath.
John Colchester, Esq; Westbury Court, Gloucestershire.
Mrs. Colchester, Ditto.
William Curry, Esq; London.
James Calvert, Esq; Old Street, Ditto.
Nathaniel Conant, Esq; Lamb's Conduit-fields, Ditto.
William Clarke, Esq; Ipswich.
Mrs. Cornwall, Ditto.

Captain

Captain Clarke, London.
Mr. Iſaac Clarke, Ditto.
Mrs. Clarke, Ditto.
Miſs S. Clarke, Ditto.
Mrs. Clarke, Caſtle Hedingham.
Miſs Clarke, Thame.
C. C. Curtoys, Brianſton Street, London.
Rev. Mr. Cracherode, Chriſt Church College, Oxford.
Rev. Mr. Cotton, New College, Ditto.
Mr. Curtoys, Saliſbury.
Mr. W. Carr, Strand, London.
Mr. Unwin Clarke, Wadham College, Oxford.

D.

The Right Honourable The Counteſs of Dyſart.
The Right Honourable The Lord Viſcount Duncannon.
The Right Honourable The Lady Viſcounteſs Duncannon.
The Right Reverend The Lord Biſhop of St. David's.
The Rev. Dr. Deniſon, Principal of Magdalen Hall, Oxford.
Mrs. Dighton, Cheſterton, Oxfordſhire.
Miſs Dighton, Ditto.
James Davies, Eſq; Glouceſterſhire.
Mrs. Davies, Ditto.
Quinton Dick, Eſq; Kingſtreet, London.
Samuel Dyſon, Eſq; Cateatonſtreet, Ditto.
Rev. Charles Davy, Onehouſe, Suffolk.
Mr. Theophilus Dorrington, Thame.

F.

The Hon. and Rev. Mr. Finch, All Souls College, Oxford.
Thomas Fletcher, Eſq; London.
William Forſter, Eſq; Wadham College, Oxford.
Mr. Feſſey, Wootton Underwood, Bucks.

G.

Sir Whalley Gardener, Bart. Roche Court, Hants, *Eight Sets.*
Rev. Dr. Gerard, Monks Riſhborough, Bucks.

Mrs.

Mrs. Glyn, Bath.
Edward Gore, Eſq; Kiddington, Oxfordſhire.
Edward Gore, jun. Eſq; Oriel College, Oxford, 2 *Sets.*
John Gale, Eſq; Cupalo, Whitehaven.
Sam. Gurney, Eſq; Wadham College, Oxford.
Thomas Gwyn, Eſq; Ditto.
Rev. Mr. Thomas Gregory, Ditto.
Mr. Gravenour, Baliol College, Oxford.

H.

The Honourable Mrs. H. Hobart.
The Honourable Miſs Hay.
Mrs. Herbert, Kingſey, Oxfordſhire.
Francis Long Hutton, Eſq; Buckingham.
James Hutton, Eſq; Univerſity College, Oxford.
James Hatch, Eſq; Stratford, Eſſex.
Rev. Robert Holmes, Profeſſor of Poetry, Oxford.
Rev. Mr. Holland, Thame.
Mr. Humphreys, Languard Fort.
Mr. Hemings, London.
Mr. Hollier, Thame.

I.

Sir Hildebrand Jacob, Bart. Ewelm, Oxfordſhire.
Rev. Dr. Jackſon, Dean of Chriſt Church, Oxford.
Charles Edward Jones, Eſq; Milton, Oxfordſhire, 2 *Sets.*
Jenkin Jones, Eſq; Old Street, London.
Benjamin Jones, Eſq; Ditto.
Mrs. Jones, Leadenhall Street, Ditto.
Rev. Mr. Iſham, All Souls College, Oxford.
Rev. Mr. Jones, Wadham College, Oxford.
Rev. Mr. Jarvis, Ipſwich.
Mr. James Johnſon, Bruton Street, Berkeley Square.
Mr. Edward Jenden, Swallow Street, London.

K.

Anth. Kinnerſley, Eſq; Shrewsbury.
David Kerr, Eſq; London.
Peter Kettle, Eſq; Ditto.
Rev. Mr. King, Worthing, Shropſhire, 2 *Sets*.
Rev. Mr. Knapp, Shenley, Bucks.
Rev. John Kipling, Staverton, Glouceſterſhire.
Rev. Charles Kipling, Thame.
T. Keck, Eſq; St. John's College, Oxford.
Mr. John Kipling, Lincoln College, Ditto.
Mr. Charles Kipling, jun. Thame.
Mr. Primatt Knapp, Worceſter College, Oxford.
Mr. William King, Ipſwich.

L.

John Le Fevre, Eſq; Old Ford, Eſſex.
Mrs. Le Fevre.
Mr. Leonard Le Fevre.
Mr. Sackville Bale Lupton, Thame.
Mr. Lee, Ditto.
Mr. John Leggatt, Ipſwich.
Mr. De Laſcells, Oxford.

M.

The Right Hon. J. Stuart Mackenzie, Lord Privy Seal for Scotland.
Right Honourable Lady Elizabeth Mackenzie.
Right Honourable Lady Louiſa Manners.
Lady Moſtyn.
Abraham Mello, Eſq; London.
Rev. Mr. Marſhal, Oriel College, Oxford.

N.

The Honourable and Rev. Rowney Noel, Dean of Saliſbury.
—— Nagle, Eſq; Bath.
Rev. Mr. Newel, Ickford, Bucks.
Rev. Mr. Newborough, Thame.
Mr. Newhouſe, New College, Oxford.

O.

Rev. Dr. Oglander, Warden of New College, Oxford.
Rev. Dr. Onſlow, Canon of Chriſt Church, Oxford.
Mrs. Otto, Bath.
Miſs Oglander, Ditto.
Rev. H. Oglander, Wincheſter College.

P.

Michael Pope, Eſq; London.
Mr. Pemberton, Bennet College, Cambridge.
Mr. Powel, Pembroke College, Oxford.

R.

Rev. Dr. Randolph, Profeſſor of Divinity, and Canon of Chriſt Church, Oxford.
Rev. Dr. Robinſon, Albury, Oxfordſhire.
Thomas Bates Rous, Eſq;
Mrs. Rous.
Rev. Mr. Roſenhagen.
Rev. Mr. Routh, Ipſwich.
Mr. Rees Watlinton.

S.

The Right Honourable The Counteſs Spencer.
The Honourable Mrs. Stuart.
Sir Thomas Stapleton, Bart.
Lady Stapleton.
The Rev. Sir Martin Stapylton, Bart.
Charles Smith, Eſq; Mileend, Middleſex, 2 *Sets.*
Miſs Smith.
Richard Smith, Eſq; Thame.
Miſs Charlotte Sackville Style, Thame.
Robert Steel, Eſq; Yarmouth, Norfolk.
Philip Schumaker, Eſq; London.
The Rev. Sam. Edwin Sandys, Stanbrooke, Worceſterſhire.
The Rev. John Smyth, Condover, Shropſhire.
The Rev. Stafford Smyth, Bath.

T.

The moſt Noble The Marqueſs of Tweeddale, 2 *Sets.*
The moſt Noble the Marchioneſs of Tweeddale, 2 *Sets.*
The Honourable Wilbraham Tollemache.
The Honourable Mrs. Tollemache.
The Hon. and Rev. Dr. Tracy, Warden of All Souls Coll. Oxford.
Rev. John Knight Tayler, New College, Oxford.
Rev. Mr. Toms, Wadham College, Oxford.

V.

Sir John Vanhatten, Dinton, Bucks.
Rev. Mr. Vallance, Kingſey, Oxfordſhire.

W.

The Right Honourable The Lord Viſcount Wenman, 20 *Sets.*
The Honouaable Thomas Wenman, 4 *Sets.*
Rev. Dr. Wheeler, Canon of Chriſt Church, Oxford.
Dr. Martin Wall, Earl of Litchfield's Clinical Profeſſor, Oxford.
Henry Whorwood, Eſq; Holton Park, Oxfordſhire.
Vincent Wood, Eſq; Baliol College, Oxford.
Richard Way, Eſq; Thame.
H. R. Williams, Eſq; London.
Rev. Joſeph White, Laudian Profeſſor of Arabic, Oxford.
Rev. Mr. Wroughton, Shabinton, Bucks.
Rev. Mr. Walter, Jeſus College, Oxford.
Mr. Wetten, Bruton Street, London.
Mr. Wilſon, Cheapſide, Ditto.
Mr. Wright, Soho Square, Ditto.
Mr. Wheeler, Thame.

ESSAY, &c.

ON

EDUCATION.

A

POETICAL ESSAY

ON

THE EARLY PART OF EDUCATION.

DESCENDING Seraphs new Creations ſung
When faireſt order from confuſion ſprung;
By him alone, who greatly form'd him, taught
And full infuſion of the Godhead fraught
[a] Immortal Man aroſe; to whom were known
All arts, all powers, all nature in his own:

Then

---

[a] All the Learned agree (ſays Kircher) that *Adam*, the parent of mankind, was endowed with a frame of body and ſtrength of mind ſuch as none of his deſcendants afterwards ever did or could have poſſeſſed. For when God formed every living thing after its own kind perfect, it would be ſtrange to believe that He left man leſs perfect, and as equally abſurd would it be to ſuppoſe that Divine Providence with the breath of life did not infuſe ſuch rare talents, gifts, powers and perfections of ſoul, as no human wit, wiſdom, learning or knowledge amongſt all the pureſt and the beſt of the ſons of men ever after did or could have pretended unto. — Other animals are ſaid merely to have been made or created, but God himſelf breathed into his noſtrils the breath

Then bliſsful Eden's Paradiſe began
And miniſt'ring Angels were the friends of man,
No want his perfect form cou'd e're ſuſtain
Nor his pure ſpirit take pollution's ſtain;
But when foul Sin with Death it's havock ſpread
Each holier Power the dire contagion fled,
When meagre Want began, when reſtleſs Pain
With pale Diſeaſe and Anguiſh held their Reign.

[a]All nature felt th'offence, not man alone,
And ſuff'ring gave one univerſal groan,

Light-

---

breath of life; and *Man became a living Soul.* Terms that require no comment; the formation of *Adam* was the more immediate work of God himſelf, and the more immediate work of the Deity, even if man had not forfeited the high privileges of his nature, muſt have been the moſt perfect.

[a] That the world ſuffered a great and ſudden change, on the fall of man, has not been doubted; ſome indeed have been perſuaded that the very revolutions of our planets were altered, before thoſe ſeaſons were produced which enforced its guilty poſſeſſor, *to eat bread in the ſweat of his brow*; before *the ground brought forth thorns and thiſtles, and was curſed for his ſake.* — *God had not cauſed it to rain*, but *there went up a miſt from the earth and watered the whole face of the ground.* Expreſſions plainly intimating a ſerene atmoſphere; ſkies unobſcured by clouds or vapour, and fields luxuriant with ſpontaneous verdure, throwing all the fullneſs of their product into the lap of the gatherer. By what degrees and in what manner theſe changes were effected, or what further convulſions the univerſe felt at the general deluge, will doubtleſs be the laſt leaf of nature to be turned over, or rather may be placed amongſt thoſe ſecrets which God in his infinite wiſdom has been pleaſed to reſerve unto himſelf.—It is well worth an obſervation however, that Heathen learning hath uniformly, in all the terms

of

Lightnings and hail, God's armory on high,
Were lodg'd within the waters of the ſky,
The fire engend'ring clouds their vengeance hurl'd
And burſting thunders ſhook the guilty world.
Then weaker ſuns illum'd the tearful day
And waining moons ſhot forth a feebler ray,
Stars from their orbits fell, and Angels mourn'd
God's laſt beſt work to native duſt return'd,

Stern

---

of glowing imagery, deſcribed the happy eſtate of the world at its Creation, and has alſo as uniformly lamented and dated its forfeiture of that eſtate from the corruption of man.—The many and dreadful changes immediately conſequent to the fall of man are beautifully particularized by our great Poet, and are well worth more than one reading.

The Creator calling forth by name
His mighty Angels gave them ſeveral charge,
As ſorted beſt with preſent things. The Sun
Had firſt his precept, ſo to move, ſo ſhine
As might affect the earth with cold or heat
Scarce tolerable, and from the north to call
Decrepit winter, from the ſouth to bring
Solſtitial ſummer's heat. To the blane Moon
Her office they preſcrib'd, to th' other Five
Their Planetary Motions and Aſpects
In Sextile, Square and Trine, and Oppoſite
Of noxious Efficacy, and when to join
In Synod unbenign, and taught the Fixt
Their influence malignant when to ſhow'r,
Which of them riſing with the ſun or falling
Shou'd prove tempeſtuous.—To the Winds they ſet
Their corners, when with bluſter to confound

Sea,

Stern winter then benumb'd the ſluggiſh plain
And northern blaſts firſt plough'd th' affrighted main,
With terror now the feebler herds ſurvey
Their guilty maſter, nor his will obey,
To woods and fields for new protection fly
From man, left naked to th' inclement ſky,
The lion too forgot his wonted fear
And tigers mock'd the trembling huntſman's ſpear,

The

Sea, air, and ſhore, the Thunder when to roll
With terror through the dark aërial hall;
Some ſay He bid his Angels turn aſcanſe
The poles of earth twice ten degrees or more
From the ſun's axle; they with labour puſh'd
Oblique the centric globe; ſome ſay the ſun
Was bid turn reins from th' Equinoctial road,
Like diſtant breadth to *Taurus* with the *Seven*
Atlantic Siſters and the *Spartan Twins*
Up to the Tropic Crab, thence down amain
By *Leo* and the *Virgin* and the *Scales*,
As deep as *Capricorn*, to bring in change
Of ſeaſons to each clime; elſe had the ſpring
Perpetual ſmil'd on earth with verdant flowers,
Equal in days and nights, except to thoſe
Beyond the Polar Circles; to them day
Had unbenighted ſhone, while the low ſun
To recompenſe his diſtance in their ſight
Had rounded ſtill the Horizon, and not known
Or Eaſt and Weſt, which had forbid the ſnow
From cold *Eſtotiland*, and ſouth as far
Beneath *Magellan*. At that taſted fruit
The ſun, as from *Thyeſtean* banquet, turn'd

His

The woods, the fields, that early wants ſupply,
Alone to him thoſe early wants deny,
The air, the ſea, the all-ſuſtaining earth
Renounce their boaſted ſovereign at his birth.
For if there live a being more diſtreſs'd
On earth, more weak or helpleſs than the reſt,
The ſeveral ſpecies when you nicely ſcan,
Theſe marks beſt ſuit the progeny of man,
From his firſt breath whoſe plaints inceſſant flow
And wail his entrance to a life of woe.

With

His courſe intended; elſe how had the world
Inhabited, though ſinleſs more than now
Avoided pinching cold and ſcorching heat?
Theſe changes in the heavens, though ſlow produc'd
Like change on ſea and land, ſidereal blaſt
Vapour and miſt, and exhalation hot,
Corrupt and peſtilent. Now from the north
Of Norumbega, and the Samoied ſhore,
Burſting their brazen dungeon, and with ice
And ſnow and hail and ſtormy guſt and flaw,
Boreas and *Cæcias* and *Argeſtes* loud
And *Thracias* and the woods and ſeas upturn;
With adverſe blaſt upturns them from the ſouth.
Notus and *Afer* black with thund'rous clouds
From *Sierraliona*; thwart of theſe, as fierce
Forth ruſh the *Levant* and the *Ponent* winds
Eurus and *Zephyr* with their lateral noiſe,
Sirocco and *Libecchio*. Thus began
Outrage from lifeleſs things; but Diſcord firſt

Daughter

With envious eye we mark the toward lamb
Riſe from the birth, and ſtagger to its dam,
By wond'rous inſtinct mov'd, endowment fair,
And warmly clad againſt th' inclement air,
And e're his firſt another moon ſucceed
Gain added nurture from the verdant mead.
For years infirm deſerted but a day
The human offspring pines his life away.
Is nature then a bleſſing or a curſe
A kinder parent or a barbarous nurſe?
Who drop'd him naked at the will of thoſe
Who ſhou'd decide — to nouriſh or expoſe;
With life alone, his infancy who bleſs'd
And left him for inſtruction to the reſt,
Partial indulg'd of all that he ſhould want
The means of gaining, but deferr'd the grant.

But

Daughter of ſin, amongſt th' irrational
Death introduc'd through fierce antipathy;
Beaſt now with beaſt 'gan war, and fowl with fowl
And fiſh with fiſh; to graze the herb all leaving
Devour'd each other; nor ſtood much in awe
Of man, but fled him or with countenance grim
Glar'd on him paſſing.

Paradiſe Loſt, Lib. 10.

But where the road of life lies open wide,
Where means abound, and reaſon is their guide;
There let the vig'rous health of manhood grown
For childiſh wants and impotence atone,
For early ignorance let years engage.
The wiſe experience of reflecting age.

With ſtore of juſt ideas to ſupply
The vacant mind and train the memory
Aſks time — and more to model them for uſe
Rightly t' arrange, compare, connect, deduce,
Their proper ſource the ſenſes, and with theſe
Alike they grow matur'd by ſlow degrees,
So riſe by years improv'd, more firm and fine
Like the rich product of the generous vine;
So great the work; ſo weighty to attain
Reaſon, the nat'ral logic of the brain,
[a] For high intelligence and action made,
If man, a mortal God, be thus ſurvey'd

Man

[a] Hi non viderunt ut ad curſum equum, ad arandum bovem, ad indagandum canem; ſic hominem ad duas res, ut aiit *Ariſtoteles*, intelligendum et agendum eſſe natum quaſi mortalem Deum. Cicero de finibus, Lib. 2. Cap. 13.

Man will not ſurely nature partial call
But own her bounteous Author wiſe in all.

Let firſt your offspring's health attention claim,
Be this your ſerious care, your early aim,
Wiſdom and pow'r, a ſuperſtructure grand,
On this foundation may ſecurely ſtand.

Be ſuch his food, as God and nature give
And from the parent bid the infant live,
So may your fondeſt hopes prejudge the child
Brave as the ſire, and as the mother mild;
To a ſtrange breaſt who gives a favourite boy
For fancied eaſe forgoes a real joy;
[a] The luckleſs babe deſerted for a dream
Drinks down diſtemper with the lacteal ſtream

Imbibes

---

[a] Alluding to *Hecuba* who dreaming that ſhe was brought to bed of a Firebrand expoſed her ſon *Paris* on mount *Ida*. Committed to a ſtrange hand he lived to fulfil her prediction, and I am ſtrongly obſtinate in believing that ſome modern ladies have been made acquainted with the dreadful conſequences of delivering their offspring to a ſtrange breaſt; it is truly eſtranging them from their own breaſts in more than one ſenſe; for nothing can endear a child to its parent ſo truly and tenderly as an immediate attendance on its early wants. It was a queſtion from the Inſpired Writer, *Can a woman forget her ſucking Child?* And our immortal Bard, that perfect maſter of all Nature puts this beautiful expreſſion into a mother's mouth,

I have

Imbibes mean ſpirits, in his frame inwrought,
And baſtardy at leaſt with every draught,
Rank paſſions thus and luſts untam'd denote
[a] *Thyeſtes'* ſon the nurſling of a goat,

Rome's

I have given ſuck and know
How tender 'tis to love the babe that milks me.

The curſe entailed on Diomed for his impious inſult to the Queen of Beauty, was according to the Poet,

Ουδὲ τι μιν Παιδες σοτι γυναι σαπταξουσιν.

No liſping infant on his knees ſhall call him father.

God for the preſervation of the ſpecies hath implanted in every animal an ardency and fervour of affection for its young, ſuch as no tongue can tell, no term explain, and it is not unworthy our obſervation that this natural, this intenſe affection, this στοργη, always deſcends; the common proverbial expreſſion of a grandmother's fondneſs is in every mouth, and I defy the whole world to produce inſtances of equally aſcending piety from children to their parents. Even among the firſt and beſt of men filial duty hath been ſwallowed up and loſt in the glow of love or the calmer tranſports of private friendſhip. Of this mankind has at no time wanted ſufficient evidence. The feathered animal which nightly ſeeks the tender refuge of its expecting dam, when defended by its own increaſing plumage neglects the once ſo loved retreat and knows no more the author of its being.

The God of nature juſt and wiſe in all his works deſigned it ſhould be ſo, for thus his creatures fulfil the end of their exiſtence, and adminiſter to ſucceeding generations. However therefore ungrateful or unnatural the human offspring may appear in return for education, preſervation and life itſelf; yet the ways of providence cannot be arraigned but claim ſubmiſſion, without a murmur, to its divine laws, which have made the increaſe and preſervation of mankind the means of pleaſure and happineſs to themſelves.

[a] *Ægiſtus*, who was preſerved by ſhepherds and brought up with the milk of goats (from whence he derived his name) was the uſurper both of the bed and kingdom of his brother, and after the deſtruction of Troy with the aſſiſtance of the adultreſs, as he had been before of his uncle *Atreus*, became the murderer of his brother *Agamemnon*.

[a] Rome's founder too, the world's predeſtin'd curſe,
Suck'd rapes and murders from a ſavage nurſe.

To wholſome habits who the child inures
Chiefly by theſe, the future health ſecures,
Theſe aid and ſtrengthen nature in its prime,
Nor trivial judge the circumſtances of time,
As ſoils aſſimilate, and make their own
What foreign matter on the mould is thrown,
So uſeful arts, by repetition nurs'd
Form a new nature to ſuſtain the firſt.

[b] Soon as the tongue juſt meaning can diſpenſe
In ſounds articulate, the duct of ſenſe,

Not

---

[a] *Romulus* who, ſaid to be nurſed by a ſhe-wolf, laid the foundation of Rome in the blood of his brother *Remus* and eſtabliſhed his infant city in the plunder of his neighbours and the rape of virgins. The ſatyriſt, mindful of the mean original, finely rallies the folly of his countrymen, who vainly prided themſelves in a long line of illuſtrious anceſtors.

——— Ut longe repetas, longeque revolvas
Nomen, ab infami gentem deducis Aſylo;
Majorum primus quiſquis fuit ille tuorum
Aut paſtor fuit, aut illud quod dicere nolo.
Juvenal. Sat. 8.

[b] Ante omnia ne ſit vitioſus ſermo nutricibus
Quas, ſi fieri poſſet, ſapientes *Cryſippus* optavit:
Certe quantum res pateretur, optimas eligi voluit.

Et

Not to the phraſe of folly be it turn'd
And learn a language to be next unlearn'd;
[a] No tattling goſſip then ſhou'd vex his ear
Nor rueful tale bewilder'd let him hear:

Be

Et morum quidem in his haud dubie prior ratio eſt
Recte tamen etiam loquantur. Has primum audiet
Puer, harum verba effingere imitando conabitur.
Non aſſueſcat ergo, ne dum infans quidem eſt,
Sermoni qui dediſcendus eſt.

Quintilian, Lib. 1. Cap. 1.

[a] How ſtrong and laſting are firſt impreſſions? If the young mind is a mere charte blanch, as it certainly is, how cautious ſhould we be in entruſting to another the pure tablet!

The heart whoſe white leaves
No letter yet has ever ſtain'd.

Mr. *Addiſon* ſays ſomewhere that he has known men of the very firſt courage, and who had *ſought the bubble reputation even in the cannon's mouth* afraid to ſtir even in the dark, and tremble at the ſhadowy terror of an unſubſtantial foe, confirming the Poet's words:

By the Apoſtle Paul ſhadows to-night
Have ſtruck more terror to the ſoul of *Richard*
Than can the ſubſtance of ten thouſand men
Armed in proof and led by ſhallow *Richmond*.

Mr. *Locke*, in his aſſociation of ideas, has very curious remarks to ſhew how by the prejudice of education one idea often introduces into the mind a whole ſet that bear no reſemblance to one another in the nature of things. Among other examples, he produces the following inſtance:

The ideas of Goblins and Sprights have no more to do with darkneſs than light; yet let a fooliſh maid inculcate theſe often in the mind of a child, and raiſe them there, together, poſſibly he ſhall be never able to ſeparate them again ſo long as he lives; but darkneſs ſhall ever afterwards bring with it thoſe frightful ideas, and they ſhall be ſo joined that he can no more bear the one than the other.

[a] Be every ſpeech ſententious and ſuccinct
With utterance giv'n, deliberate and diſtinct;
So ſhall he ſhun the vices of the lip,
The ſtammering heſitance, the liſping trip,
Thus early wiſdom ſhall implanted grow
And all his words in placid order flow.

[b] Of old when arts with arms imperial reign'd
The docile boy the juſt comedian train'd,

With

---

[a] Imprimis vitia, ſi qua ſunt oris, emendet, ut expreſſa ſint verba, ut ſuis quæque literæ ſonis enuntientur.

Quintilian, Lib. 1. Cap. 1.

A bad and vicious pronunciation may be corrected if not cured, as well as a good and diſtinct one improved, and the famous *Demoſthenes* is a memorable inſtance of it, who by perſeverance not only overcame a natural imperfection of this kind but rendered alſo the powers of his language ſo commanding as to arreſt the triumphs of a wiſe and mighty Monarch, and long preſerve entire the liberties of his country.

[b] Debet etiam comœdus docere quomodo narrandum, qua ſit auctoritate ſuadendum; qua concitatione conſurgat ira, qui flexus deceat miſerationem. Quod ita optime faciet, ſi certos ex Comœdiis elegerit locos, et ad hoc maxime idoneos, id eſt actionibus ſimiles; idem autem non ad pronuntiandum modo utiliſſimi, verum ad augendam quoque eloquentiam maxime accomodati erunt. Et hæc dum infirma ætas, majora non capiet. Quint. Lib. 1. Cap. 1.

No wonder indeed that the art of good ſpeaking made with the *Romans* ſo early a part of their education ſince ſo much depended on the thunder of the *Forum*. The whole application and endeavours of their young nobility were directed to the ſtudy of the *law* and *rhetoric*; the ſole foundation of their future grandeur, hence both *Pompey* and *Cæſar*, even in the midſt of their triumphs, ſtill kept up their old cuſtom of declaiming. *Marc Anthony* and *Auguſtus* did the ſame at the ſiege of *Mutina*. Even thoſe monſters and diſgracers of human nature *Caligula*, *Tiberius* and *Nero*, amidſt all their

enormous

With choſen truths his tender age refin'd
And to firm ſpeech adapted action join'd,
Thus to *forenſic* warfare doubly arm'd
The words perſuaded and the geſtures charm'd

What

---

enormous barbarities and unnatural luſts, ſtill continued to excel in eloquence and ſubjugated the abject ſenate not leſs by their maſterly language and action than by the bloody exertion of their power. In Rome this led to honours and commands, and rendered its poſſeſſors not only the patrons and defenders of numerous and private clients, but we alſo find cities and provinces ſoliciting and depending on the protection and ſupport of their Rhetorical powers; public ſpeaking was indeed with them a matter of neceſſity as well as glory; no written evidences were allowed in their courts, each man confronted with his adverſary, pleaded his own cauſe, and influenced the paſſions of a great and diſcerning people. Hence aroſe the multiplicity of their laws and decrees, the tedious and ſometimes unmeaning harrangues of their orators, hence alſo the frequent accuſations of their great men, the tyranny of their nobles, and the mad ſeceſſions of the commonalty.—The famed *Hortenſius*, who is ſaid to have exceeded all the maſters of *Roman* eloquence, took more pains in his attitudes and manner of addreſſing the audience than in the language itſelf, and therefore my author very properly obſerves, that no one could tell whether the people ran with more eagerneſs to *ſee* or *hear* him. He proceeds in ſaying, that his geſtures explained his words and his words his geſtures, and *Æſopus* and *Roſcius*, the two great ornaments of the *Latian* ſtage, frequently attended in the circle, and tranſplanted to the Theatre the action of the Bar. Here I cannot but lament that ſo little attention is paid at our ſchools to a graceful Attitude and diſtinct Pronunciation; for certainly more depends on a juſt and proper delivery than we at firſt ſight are ready to imagine. How highly does it improve weak and adorn fine language? Martial very wittingly obſerves to a Plagiary.

Quem recitas, meus eſt. O Fidentine, libellus
Sed male cum recitas incipit eſſe tuus.
My friend the lines which you recite were mine
But as thou ſpeak'ſt them they are truly thine.

The reply of *Æſchines* to the *Rhodians* before whom, at their requeſt, he repeated his own oration in the cauſe of *Cteſiphon*, and that alſo of his *Antagoniſt Demoſthenes*, in the cleareſt and moſt harmonious tone of voice, all admiring the maſterly excellence of both

What ancient Rome in her own *Roſcius* view'd,
[a] In her own *Garrick Britain* ſaw renew'd,
Whoſe voice was elocution's higheſt reach
And every geſture animated ſpeech;
Cœleſtial gift to man alone conſign'd
And the fair handmaid of a reas'ning mind,
Through thee the nations mutual pact maintain
Thou ſweet endearment of the ſocial chain!

Thou

---

both pieces, but more eſpecially applauding the oration of *Demoſthenes*; What but if, ſays he, you had heard the man himſelf, that Prince of Eloquence, of whom I am ſo poor an imitator? I who have ſo lately and fatally experienced the ſuperior thunder of his words, the piercing lightning of his eyes, the commanding weight of his countenance, the tone of his voice adapted to every word and every word to that tone, united to the moſt expreſſive action of body. Therefore though his language be inimitable, yet a great part of *Demoſthenes* is here wanting, whoſe words are now *read* by me, not *heard* by you. In ſhort, true Eloquence conſiſts in a juſt Pronunciation of Words, and a correſponding Attitude of Body. The good ſpeaker then influences his hearers in three different ways, by ſtealing into their hearts, ſoothing their ears, and pleaſing their eyes.

[a] To the memory of Mr. *Garrick* how juſtly is this little tribute due? Admired as an Actor, beloved as a man; he deſerved and received the higheſt eulogy of a diſtinguiſhing age, future times will ſcarcely be induced to believe that the *viſionary Dagger of Macbeth*, *the lively diſſipated Ranger*, *the informing Powers of Hamlet*, and *the ſimple Abel* ever met in one and the ſelf ſame perſon.

As it highly beſpeaks her ſenſibility and dignity of affection, at the ſame time that it gives us an idea of his amazing powers beyond all language, I cannot forbear mentioning an anecdote of Mrs. *Garrick*, who is ſaid, after ſeeing her husband in *Drugger*, rarely ever afterwards to have been prevailed on to attend the Theatre, and never when he appeared in that Character.

Thou kind revealer of the wants that cry,
Thou ſoft conſoler of the breaſts that ſigh!
Thou to whoſe aid the ſage advice we owe
Through whom all ſalutary counſels flow;
Periſh the tongue, intemperate and vile
Which dares thy ſacred uſe, with impious wile
Unmanly to pervert, the friend of fraud,
Or exil'd from the ſight of man and God,
O may it ſtill its guileful arts deplore
In the wild waſte and prey on man no more.
[a] But your obſervance chief in life's firſt ſtage
The future morals of your heir engage

Theſe

---

[a] Plurimum enim intererit quibus artibus, et quibus hunc tu
Moribus inſtituas, ſerpente *Ciconia* pullos
Nutrit et inventa per devia rura lacerta.
Illi eadem ſumptis quærunt animelia pennis
Vultur jumento, et canibus crucibuſque relictis
Ad fætus properat, partemque Cadaveris affert;
Hic eſt ergo cibus magni quoque vulturis et ſe
Paſcentis propria cum jam facit arbore Nidos.
Sed leporem aut capream famulæ Jovis et generoſæ
In ſaltu venantur aves: hinc præda cubili
Ponitur: inde autem, cum ſe matura levaret
Progenies, ſtimulante fame, feſtinat ad illam
Quam primum prædam rupto guſtaverat Ovo.
Juv. Sat. xiv.

Theſe for continued vigilance will call,
That tender age is imitation all,
What colour on the nat'ral white you lay
At firſt, no after time can waſh away;
The ſtork ſtill haunts the grove, her wonted reſt,
And claims that prey ſhe taſted in the neſt,
With ſcaly ſnakes ſupports her callow brood,
Which flying ſeek the ſerpent for their food.
Long waiting to ſalute the early dawn
The new-fledg'd lark thus leaves the dewy lawn.
So train'd aloft the daring eagelet ſprings
And ſoaring riſes on parental wings;
Now boldly tow'ring 'gainſt the mid-day light,
Nor burning ſuns offend his ſteady ſight
Whilſt his fix'd eye enjoys th' effulgent ray
Plumes his new pinions in the blaze of day.

[a] Let nothing foul, or to be ſeen or ſaid,
Approach the threſhold where a child is bred.

The

---

[a] Nil dictu fædum viſuque hæc limina tanget
Intra quæ puer eſt———
Hoſpite venturo, ceſſabit nemo tuorum,

Verre

The ſplendid ſideboard with its plate how fine
Bruſh'd is the pavement and the columns ſhine,
How neat the cieling; from the wainſcot walls
Arachnes' work, the labour'd cobweb falls.
Why all this toil and trouble? To what end?
To pleaſe the eye of an expected friend.
His viſit paſt — to ſay that he has ſeen
In ſuch a dwelling all things neat and clean.

[a] Then let your ſons much more your care procure,
Let all they ſee and all they hear be pure;

Know

Verre pavimentum; nitidas oſtende columnas,
Arida cum totâ deſcendat Aranea telâ,
Hic lavet agentum; vaſa aſpera tergeat alter,
Vox Domini furit inſtantis virgamque tenentis.
Ergo miſer trepidas, ne ſtercore fœda canino
Atria diſpliceant oculis venientis amici,
Ne perfuſa luto ſit Porticus; et tamen uno
Semodio ſcobis hæc emendat ſervulus unus
Illud non agitas, ut ſanctam filius omni
Adſpiciat ſine labe domum, vitioque carentem? Juv. Sat. xiv.

[a] A moſt extraordinary and irrefragable inſtance of the diuturnity, immortality I had almoſt ſaid, of firſt impreſſions which written on the living tablet of the mind, no time nor circumſtance can eraze, is told by the late Right Honourable Hans Stanley, which the reader ſhall have in his own words. About ſix and twenty years ago, ſays he, to one of his correſpondents, when I was in France, I had an intimacy in the family of *Marſhal de Montmorenci de Laval.* His ſon was married to *Mademoiſelle Maupeaux*, the daughter of a lieutenant general of that name and the niece of the late

Know that your negligence or care derives
A curſe or bleſſing on their future lives;
Whate'er you offer to their ears or ſight
In marks impreſs'd upon their hearts you write,
There deep engraven, ſurely to remain,
Till manhood calls it forth to act again.
Your [illegible]ution then from day to day renew,
Expoſe the charms of virtue to their view;
Be early rules of winning goodneſs giv'n
And bid the riſing plant aſpire to heav'n.

In

---

late chancellor; this gentleman was killed at the battle of *Haſtenbeck*; his widow ſurvived him ſome years but is ſince dead. The following fact comes from her own mouth. She has told it me repeatedly. She was a woman of perfect veracity and very good ſenſe. She appealed to her family and ſervants for the truth. Nor did ſhe, indeed, ſeem to be ſo ſenſible that the matter was ſo extraordinary as it appeared to me. I wrote it down at the time. The *Counteſs de Laval* had been obſerved by Servants who ſat up with her, on account of ſome indiſpoſition, to talk in her ſleep a language that none of them underſtood; nor were they ſure, nor indeed herſelf able to gueſs, upon the ſounds being repeated to her, whether it was or was not gibberiſh. Upon her lying in with one of her Children. She was attended by a nurſe who was of the province of *Brittany*, and who immediately knew the meaning of what ſhe ſaid; it being the idiom of the natives of that country; but ſhe herſelf when awake, did not underſtand a ſingle ſyllable of what ſhe had uttered in her ſleep, upon its being retold to her.

She had been born in that province and been nurſed in a family where nothing but that language, was ſpoken; ſo in her firſt infancy ſhe had known it and no other; but when ſhe returned to her parents ſhe had no opportunity of keeping up the uſe of it, as was before obſerved, ſhe did not underſtand a word of *Briton* when awake, though ſhe ſpoke it in her ſleep.

[a] In teaching elements, the work 'tis meet
Be various, eaſy, entertaining, ſweet,
Not long continued, and alluring ſtill
Which leaves him free and cheats him into ſkill.

In elements, as atoms, tho' you find
A world of curious matter, when combin'd,
Yet ſeem they, unconnected, to ſupply
No fruit or pleaſure to the childiſh eye;
Let the dry labor then be thrown away
And chang'd to mirth or recreative play,
Grave leſſons and authority may fail
But novelty and pleaſure ſtill prevail.

[b] Theſe may be taught him at his own requeſt,
On balls engraven, or on charts impreſs'd,

Dilate

---

[a] I doubt not ſays Mr. Locke but ſome way might be taken with children, that might ſet them upon deſiring of learning themſelves, and make them ſeek it as another ſort of play or recreation. But it muſt never be impoſed as a taſk nor made trouble to them.—Thus children may be cozened into a knowlege of the letters; be taught to read without perceiving it to be any thing but ſport; and play themſelves into that which others are whipped for. Locke on Education.

[b] What if an ivory ball were made with thirty-two ſides; or rather of twenty-four or twenty-five ſides; and upon ſeveral of theſe ſides paſted an A, upon ſeveral others B, on another C, and on others D? I would have you begin but with theſe four letters;

Dilate the ſcheme and let him learn to frame
From letters ſyllables, and words from them;
Eaſy the next improvement too, from theſe,
At random play'd, to model ſentences,
Then let his own requeſt the paſtime court
And humble prayers precede the day's diſport.
So ſhall the favor giv'n aſſume the face
Of due reward, or the rich act of grace.
Now may it be for ſome offence or crime
As penalty forbidden for a time
And oft withheld; reſtraint promotes deſire
As cov'ring embers nurſe the latent fire.

But

---

letters; or perhaps only two at firſt; and when he is perfect in them, then add another; and ſo on till each ſide having one letter, there be on it the whole alphabet. This I would have others play with before them; it being as good a ſort of play to lay a ſtake, who ſhall throw an A or B, as who upon dice ſhall throw ſix or ſeven. This being a play amongſt you tempt him not to it, leſt you make it a buſineſs; for I would not have him underſtand it is any thing but a play of older people, and I doubt not but he will take to it himſelf. And that he may have the more reaſon to think it a play which he is ſometimes in favour admitted to; when the play is done, the ball ſhould be laid up ſafe out of his reach, that ſo it may not grow ſtale to him.

Locke, on Education.

But this is no new Idea, Quinctilian has the very ſame.

Non excludo autem, id quod eſt notum, irritandæ ad docendum infantiæ gratia, eburneas etiam literarum formas in uſum offerre; vel ſi quid aliud, quo magis illa ætas gaudeat, inveniri poteſt, quod tractare, intueri, nominare, jucundum ſit.

Quint. Lib. i. Cap. 1.

But let no tyrant terror interfere,
No harſh expreſſion wound his tender ear;
[a] Fools only with inſtruction mix affright,
And learning's beſt endearment is delight;

For

---

[a] One example (and a moſt glorious example it is too) ſays the good and learned *Aſcham* (and who had been præceptor to the moſt learned amongſt Wome[illegible] Queen Elizabeth) whether love or fear doth work more in a child for virtue or learning, I will gladly report; which may be heard with ſome pleaſure and followed with more profit. Before I went to *Germany*, I came to *Broadgate* in *Leiceſterſhire*, to take my leave of that noble lady *Jane Grey*, to whom I was exceeding much beholding. Her parents, the duke and dutcheſs, with all the houſhold gentlemen and gentlewomen were hunting in the park; I found her in her chamber reading *Phædon Platonis* in Greek, and that with as much delight as ſome Gentleman would read a merry tale in *Boccace*. After ſalutation and duty, with ſome other talk, I aſked her why ſhe would loſe ſuch paſtime in the park? Smiling ſhe anſwered me, I know all *their ſport* in the park is but a ſhadow to that I find in *Plato*; alaſs! good folk they never felt what true pleaſure meant. And how came you, Madam, quoth I, to this deep knowledge, and what did chiefly allure you into it, ſeeing not many women, but very few men have attained thereunto? I will tell you, ſaith ſhe, and will tell you a truth, which perchance you will marvel at. One of the greateſt benefits that ever God gave me is, that he ſent me ſo *ſharp* and *ſevere parents*, and ſo gentle a ſchoolmaſter.—For when I am in preſence of either *father* or *mother*, whether I ſpeak, keep ſilence, ſit, ſtand, or go; eat, drink, be merry, or ſad, be ſerving, playing, dancing, or doing any thing elſe, I muſt do it as it were in ſuch weight, meaſure and number, even ſo perfectly as God made the world; or elſe I am ſo ſharply taunted; yea preſently ſometimes with pinches, nips and bobs, and other ways (which I will not mention for the honour I bear them) ſo without meaſure miſordered, that I think myſelf in *Hell* till the time come that I go to *Mr. Elmer*; who teacheth me ſo gently, ſo pleaſantly, with ſuch fair allurements to learning, that I think all the time nothing, becauſe whatſoever I do elſe but *learning*, is full of grief, trouble, fear and whole *miſliking* unto me. And thus my book hath been ſo much my *pleaſure* and bringeth daily to me *more pleaſure and more*, that in reſpect of it, all other pleaſures in very deed be but *trifles* and troubles unto me.

I remember

For where correction's proud demand may fail
Inſtructing tenderneſs ſhall ſtill prevail;
Imperious

I remember this tale gladly, both becauſe it is worthy of memory and becauſe it was the laſt talk that I ever had; and the laſt time that ever I ſaw that noble and worthy lady.

It may not be improper to ſay of this moſt excellent and moſt beautiful lady that ſhe was the eldeſt daughter of *Henry* lord *Grey* duke of Suffolk. Her mother was the lady [illegible] daughter and one of the coheirs of *Charles Brandon duke* of *Suffolk* by *Mary* his wife, *Queen Dowager* to *Lewis* the *Twelfth* of *France*, and youngeſt daughter to *Henry* the *Seventh*. She ſeemed to have been born with thoſe attractions, which ſeat a ſovereignty in the face of moſt beautiful perſons; yet was her *mind* endued with more excellent charms, than the attraction of her face; modeſt and mild of diſpoſition, courteous of carriage, and of ſuch affable deportment, as might and did entitle her to the name of the *Queen of Hearts*, before ſhe was deſigned for Queen over any leſs valuable ſubjects. By her eminence in all parts of learning and agreeableneſs of diſpoſition ſhe became very dear to young king *Edward*, to whom ſhe is ſaid, not only to have been equal but ſuperior in her attainments, and under her kind inſtructor to have arrived at ſuch a proficiency that ſhe ſpake the *Latin* and *Greek* tongues, with as ready and as ſweet a fluency as her native language, and was exactly and powerfully ſkilled in the liberal ſciences, and perfectly ſtudied both in natural and moral philoſophy. Unfortunately poor *Jane*, though the youngeſt, yet by far the moſt preferable of all the claimants to the crown, and leaſt tainted with the ambitious deſire of it, was forced by the importunity of her relations to accept it, and thereby fell a ſacrifice to their ambition; wearied out by importunities, and overcome by the intreaties of her huſband, whom ſhe moſt dearly loved, ſhe ſubmitted to a neceſſity which ſhe could not avoid, yielding her *Head* with more unwillingneſs to the gorgeous and raviſhing glories of a *crown* than ſhe did afterwards to the ſtroke of the *ax*. The duke of Northumberland's words are very remarkable to the council when he announced to them in his report of her acceptance of the regal dignity; ſays he, the *good lady Jane* is ſo far from aſpiring to the crown, as to be rather made to accept of it by *enticement* and *force*.

This diſcourſe which my author held with the above learned lady, he thus expreſſes in a letter to his friend the celebrated *Sturmius*.

Hac ſuperiore æſtate, cum amicos meos in agro *Eboracenſi* viſerem, et inde literis *Johannis Checi* in aulam, ut huc proficiſceretur accitus ſum, in via deflexi *Leiceſtriam*, ubi

Imperious laws but give diſtaſte and pain
To that improvement which they ſtrive to gain.

But

---

ubi *Jana Graja* cum patre habitaret. Statim admiſſus ſum in cubiculum, inveni nobilem puellam, Dii boni! legentem *Græcè Phædonem Platonis*; quem ſic intelligit, ut mihi ipſi ſummam admirationem injiceret; ſic loquitur et ſcribit *Græcè* ut vera referenti vix fides adhiberi poſſit. Nacta eſt præceptorem *Joannem Elmarum* utriuſque linguæ valdè peritum, propter humanitatem, prudentiam, uſum, rectam religionem et alia multa rectiſſimæ amicitiæ vincula, mihi conjunctiſſimum.

Why it ſhould I know not, but the reformation ſeems to have brought along with it a ſeverer diſcipline into our public ſeminaries of learning.—Though the poetry be as piteous as the complaint, yet I cannot help ſubjoining the lamentation of poor *Tuſſer*, who wrote many things in the time of Elizabeth, and thus feelingly remembers the correction he received from Dr. Nicholas Udal then maſter of *Eton*, and whom *Bale* ſtiles elegantiſſimus omnium bonarum literarum magiſter, et earum feliciſſimus Interpres.

From Paul's I went, to Eton ſent
To learn ſtraitways, the Latin phraſe,
Where fifty three ſtripes giv'n to me
At once I had;
For fault but ſmall or none at all,
It came to paſs thus beat I was;
See, *Udal*, ſee, the mercy of thee
To me poor lad!

Dr. *Johnſon* then preſided over *Wykeham*'s foundation at Wincheſter; who appears to have been the inventor as well as the director of that formidable inſtrument of correction, whoſe very picture makes ſo terrible an appearance in the ſchool room there, and in ſome traditionary verſes which I have ſeen diſcriptive of the different characters of the maſters. He is thus mentioned,

——Jönſon
Quadripartito vimine notus erat.

Dr. *Buſby* not long after followed at Weſtminſter, the remembrance of whoſe ſeverity will doubtleſs laſt as long as Birch ſhall continue a terror to ſchool-boys.

Not much before the introduction of this harſher diſcipline amongſt us, *Maximilian*, afterwards emperor, when choſen *king* of the *Romans* expreſſed himſelf thus at table to his ſurrounding and congratulating courtiers.

Si

But where the ſweet encouragement ſhall bind
And keep in ſofteſt bands the generous mind.
The youth with ardor graſps the diſtant ſcene
Nor ſees the rugged ſteep that lies between,
Purſues bright ſcience in her happier hour,
While every thorn's conceal'd beneath its flow'r,
[a]Alive to praiſe his eager footſteps tread,
Like Jove's immortal ſon, by virtue led,

The

Si hodie præceptor meus viveret *Petrus*, quamquam multa præceptoribus debeamus efficerem ut ſe inſtituiſſe me pœniteret. Quam multa enim præceptoribus, qui recte inſtituunt pueros, debeamus, tam multis plagis ſunt onerandi indocti pædagogi, qui pretioſiſſimum ætatis tempus perdunt et ea docent quæ dediſcere multo labore neceſſe eſt.

Doubtleſs it was fortunate for this good man *Peter* of flogging memory, that he was not a ſpectator of the happy exaltation of his royal pupil; as he might not only have been diſappointed in his expectations but alſo, like the ingenious artificer of old, might perchance have been made to taſte of his own bull.

But here, in juſtice to Mr. Peter's memory, I muſt obſerve that Maximilian was one of the greateſt and beſt informed princes of the age in which he lived; but how far he might have been obliged to this preceptor for any of his good qualities, my hiſtory informs me not.

The following ſentence of *Terence* is big with information to, and ought to be reverenced by, every parent and inſtructor of children.

Hoc patrium eſt; potius conſue-facere filium ſuâ ſponte rectè facere, quam alieno metu; hoc pater ac dominus intereſt; hoc qui nequit, fateatur neſcire imperare liberis.

Terence Adelph.

[a] Hercules, whoſe choice as mentioned by Xenophon, is well known and agreeably enough put into an Engliſh dreſs by Mr. Spence, and publiſhed at the end of the preceptor; a work that I could wiſh to ſee in the hands of all young folk, who will there find the *Utile Dulci*. Inſtruction led by entertainment and profit ſweetened by pleaſure.

The painted fields, where fancy decks the ground,
Where hope exults and pleaſures dance around.
Hence will he haunt the Muſes ſacred ſeat,
The *Aonian* fount and *Tempe*'s ſweet retreat.
The ſecret impulſe ſhall he early know
[a] And all his boſom with the Godhead glow.

Engaging

---

[a] The northern mythology gives us the origin of poetical inſpiration in a very entertaining and ingenious fable, far more pleaſing and juſt than any accounts we have had given us of the *Heliconian* fount; and not the leſs valuable for the humour it contains.

The Gods of the north had formed a man much in the ſame manner as the Grecian deities are ſaid to have formed *Urion*. This man was called *Kuaſer*. (Ears accuſtomed to the muſical Greek names muſt pardon our *Gothic* appellations.) He was ſo clever, that no queſtion could be propoſed which he was not able to reſolve; he traverſed the whole world teaching mankind wiſdom; but his merits exciting envy, two dwarfs treacherouſly ſlew him, and received his blood into a veſſel; mixed it up with honey and thence compoſed a liquor which renders all thoſe who drink of it poets. The gods miſſing their ſon enquired of the dwarfs what was become of him. The dwarfs to extricate themſelves out of the difficulty, replied that *Kuaſer* had died ſuffocated with his knowlege becauſe he could not meet with perſons to eaſe and diſembogue his mind to, by propoſing ſo many learned queſtions as was neceſſary to his relief. But their perfidy was afterwards diſcovered by an unexpected accident. Theſe dwarfs having drawn upon themſelves the reſentment of a certian giant he ſeized and expoſed them upon a rock ſurrounded on all ſides by the ſea. In this frightful ſituation, their only recourſe was to purchaſe their deliverance at the price of this divine beverage. The giant, being ſatisfied with this ranſom, carried it home, and delivered it to the cuſtody of his daughter *Gunloda*; hence adds my author, poetry is indifferently in alluſion to the ſame fable, called "the blood of *Kuaſer*."—The beverage or the ranſom of the dwarfs &c. This valuable acquiſition was eagerly ſought after by the gods, but very difficult to obtain, becauſe it was concealed under rocks. *Odin* was nevertheleſs determined to try for it, and he made the attempt in the following manner. Transforming himſelf into a worm he glided through a crevice into the cavern where the

Engaging *Æſop* ſhall perform the reſt,
[a] Of moraliſts moſt pleaſant and the beſt;
Whoſe

---

the beverage was kept. Then reſuming his natural ſhape, and gaining the heart of *Gunloda*, he prevailed on her to let him drink three draughts of the liquor entruſted to her care. But the crafty deity reſolving to make the moſt of his advantage, pulled ſo deep, that at the laſt draught he left none behind him in the veſſel, and transforming himſelf into an eagle, flew away to *Aſgard* the city of the gods, to depoſit in ſafety the precious treaſure he had obtained. The giant, who was a magician, inſtantly diſcovered the artifice that had been practiſed, and changing himſelf into an eagle flew with all ſpeed after *Odin*, who had almoſt reached the gates of *Aſgard*. Then the gods all run out of their palaces to aſſiſt and ſupport their maſter, and foreſeeing that he would have much difficulty to ſecure the liquor, without expoſing himſelf to the danger of being taken, they immediately ſet out all the veſſels they could lay their hands on. In effect, *Odin* finding he could not eſcape but by eaſing himſelf of that burden which retarded his flight, inſtantly filled all the pitchers with this miraculous liquor; and from hence it hath been diſtributed among both gods and men. But in the hurry and confuſion in which the liquor was diſcharged, the bulk of mankind were not aware that *Odin* only threw up part of it through his beak, the reſt was emitted from a more impure vent; and as it is only the former liquor that this god gives as beverage to the good poets, to ſuch as he would animate with a divine inſpiration; ſo it is only the latter ſort that falls to the ſhare of the bad rhymers; for as this flowed from its inferior ſource in greateſt abundance, the gods beſtow it in liberal draughts on all that will apply; this makes the croud very great about the veſſels, and this is the reaſon why the world is overwhelmed with ſuch a redundance of wretched verſes.

And ſince I am fallen on this poetical ſubject of *Gothic* invention, I cannot help obſerving, that amongſt other alluſions, an opinion of the ſinging of ſwans prevailed as fully among the antient Scandinavian bards as the *Greek* and *Roman* poets. That ſo unaccountable a notion ſhould at the ſame time be entertained by the rude and barbarous inhabitants of the north in common with the lettered and poliſhed ſons of ſcience, and between whom there could have been no poſſible communication of ideas, muſt appear ſo extraordinary as to render it worthy our notice. According to naturaliſts the ſwan of all the feathered tribes, from the conſtitution of the parts, is the leaſt capable of any modulation; yet the deſcriptions of, and alluſions to, its muſic are ſo many and ſo plain that we cannot be miſtaken in the bird. Were I permitted to venture an opinion, I ſhould conceive that the ſtrong vibrations of its pinions gave the firſt riſe to this vulgar error, this when once adopted by the creative powers of poetic

fancy,

Whoſe figures faſcinate and will not fail
To raiſe moſt ardent longings for the tale,

And

---

fancy, and which as one of them very appoſitely to our purpoſe declares can give *mutis quoque piſcibus Cycni, ſi libeat, ſonum*, became afterwards not only an allowable alluſion, but was taken alſo for and handed down to poſterity as a known fact. Whoſoever ſhall be near a flight of ſwans, or even a ſingle one, will find that the motion of their wings cleaving the oppoſing air, makes a kind of ſinging, and not an inharmonious ſound, and ſomething like thoſe twanging tones produced from braſs wire when ſtrained and ſtruck by an iron rod, and whoever ſhall with any degree of attention examine the following paſſages will I believe, own that the conjecture is not altogether improbable and, to ſtrengthen the idea, it ſhould be remembered that when this bird is ſaid to be muſical it is generally deſcribed as on the wing.

Των δ', ὡς ορνιθων πετεηνων εθνεα πολλα
Χηνων η γερανων, η κυκνων δουλιχοδειρων,
Ασιω εν λειμωνι, καϋστριου αμφι ῥεεθρα,
Ενθα και ενθα ποτωνται αγαλλομεναι πτερυγεσσι,
Κλαγγηδον προκαθιζοντων, σμαραγει δε τε λειμων. Hom. Il. β'.

Though the Greek poet ſpeaks here indifferently of the noiſe made by the wings &c. of geeeſe, cranes and ſwans, yet his copier with an eye full on this paſſage attributes to them the power of ſong.

Ceu quandam nivei liquida inter nubila cycni
Cum ſeſe a paſtu referent, et longa canoros
Dant per colla modos; ſonat amnis et Aſiæ longe
Pulſa palus——— Æn. 7.

But Homer, in his hymn to Apollo, where he mentions the muſic of the ſwan, is far from attributing it to any other cauſe than the motion of its wings.

Φοιβε, σε μεν και κυκνος ὑπο πτερυγων λιγ' ἀειδει
Οχθη επιθρωσκων———

Anacreon is ſtill more to the purpoſe, for he gives all this ſo boaſted harmony of the ſwan in the plaineſt and moſt unequivocal terms to the ſound of its wings, at the ſame time alluding to poetical modulation.

Ελεφαντινω δε πληκτρω
Λιγυρον μελος κροαινων
Φρυγιω ῥυθμω βοησω
Απ' τις κυκνος Καϋστρου
Πολιοις πτεροισι μελπων
Ανεμου συναυλον ηχην. Anacreon Hymn. ad Ap.

[a] Igitur *Æſopi* fabellas, quæ fabulis nutricularum proximè ſuccedunt, narrare ſermone puro, et nihil ſe ſupra modum extollente condiſcant. Quint. Lib. 1. Cap. 1.

When

And the brief tale, familiar made, ſhall long
The juſt diſtinctions fix of *right* and *wrong*.

Maturity

When by theſe gentle ways he begins to be able to read, ſome eaſy and pleaſant book, ſuited to his capacity, ſhould be put into his hands. To this purpoſe, I think *Æſop*'s fables the beſt, which being ſtories apt to delight and entertain a child, may yet afford uſeful reflections to a man; and if his memory retain them all his life after, he will not repent to find them there amongſt his manly thoughts and ſerious buſineſs. If his Æſop has pictures in it, it will entertain him much the better and encourage him to read when it carries the encreaſe of knowledge with it. Locke, on Education.

The invelloping truth in fable has been the cuſtom of all ages, and is certainly not only a pleaſing but powerful way of conveying inſtruction to young minds, the politeſt and moſt learned nation in the world concealed under this viel, the moſt valuable parts of their knowlege which they are ſaid to have received with their *Mythologic Theology* from the *Ægyptians*. *Homer* is reported from thence to have derived that inclination to fable, which made him invent many things about the original employment of his gods; and *Pythagoras* and *Plato* learned alſo thence to diſguiſe their philoſophy. *Lucian* tells us, that fable was ſo much in vogue in *Aſſyria* and *Arabia* that there were perſons whoſe only profeſſion it was to explain them to the people. As for *Perſia*, *Strabo* ſays, that teachers there uſed to give their diſciples precepts of morality wrapped up in fictions. The *Gymnoſophiſts* of *India* are ſaid by *Diogenes Laertius* to have delivered their philoſophy in *ænigmas*. The ſacred writings are full of allegory and repreſentations by parable &c. the high antiquity of which is fully proved by the addreſs of *Jotham* to the *Shechemites*, and which, with its explanation by the inventor, muſt convince us that this, as well as other parts of oriental learning, has not improved in its deſcent to us. — Amongſt profane authors *Æſop* is eſteemed the oldeſt proſe-writer, being contemporary with *Pythagoras* and *Cyrus*, and has been held in all ages ſince as the greateſt maſter in his kind, and all other things of this ſort are but imitations confeſſedly of this original.—The modern *Turks*, if we may believe a certain traveller, are no leſs addicted to fable than the Eaſtern nations of old. Of which, and the eſtimation in which this kind of inſtruction is held, he gives a very pleaſing and entertaining inſtance.

The ordinary ſort of *Turks* content themſelves with reading, and hearing read to them, certain romances full of ſtrange incredible adventures, but connected with ſuch a ſtrong ſpirit of enthuſiaſm, and ſo diverſified by the fecundity of the oriental genius, that, to thoſe who have heard and underſtand them, the pleaſure the Turks take in them

Maturity ſhall wonder at the page,
Which in weak childhood taught the firmer age.
Beſham'd

---

them is not at all ſtupendous, much leſs ridiculous as ſome of our authors would repreſent it. I remember amongſt others to have heard once the following ſtory read in a pretty large company.

One of the *Caliph*'s finding himſelf in danger, from the ambition, wealth, and power of one of his miniſters, conceived that the ſafeſt way of delivering himſelf was to ſacrifice this man to the people; and therefore having ordered him to be put to death, he at the ſame time by proclamation beſtowed his houſe and all his wealth on the populace. There wanted nothing more than his royal permiſſion to ſet the mob to work, who inſtantly tore the houſe in pieces, every one taking what firſt came to hand.

The author of this hiſtory digreſſes on this occaſion into a large account of the miniſter's luxury, which, as he informs us, was ſuch, that there were in his kitchen conſtantly a certain number of diſhes ready to be ſet on the table. Amongſt the mob there was one *Hohak*, a poor miſerable fellow, who ſubſiſted by ſelling greens; this man ſtumbled by chance on a bag with two thouſand pieces of gold, a great good fortune in outward appearance, but the buſineſs was how to ſecure it; *Hohak* carried it as well as he could into the kitchen, and ſeeing there an earthern pan half full of rice and mutton, he threw his bag into it, and ſetting the pot on his head marched off in triumph. The crowd made way for him as he paſſed, ſhouting and jeering him for making prize of a little victuals; well, well, ſaid *Hohak*, you who have riches may covet riches, to me it is ſomething that I have got a dinner. The people were ſo well pleaſed with the modeſty of this anſwer, that they commended the man, and ſuffered him to go peaceably to his hut, where he quickly diſcovered to his family that he had brought them rice and mutton enough for their life-time. The Turks laughed immoderately at this relation, which ſo provoked a German who was preſent, that he could not forbear aſking *Oſman Effendi*, who brought him, where the wit or ſenſe of that ſtory lay. Why, friend, anſwered the Turk gravely, art thou one of the mob, that amongſt the rice and mutton loſe ſight of the gold, and think your ignorance wiſdom?

Certainly this propenſity to, and fondneſs for, wild and extravagant relations greatly aſſiſted *Mahomet* in the propagation of his new religion; otherwiſe the *Arabs*, a people of the quickeſt perception, never could have been induced to give the moſt diſtant credit to the mad and unaccountable fictions of that execrable impoſtor, whom I ſincerely believe, from a careful peruſal of his life, his doctrine and the circumſtances of his death, to have deceived not only his followers, but himſelf alſo. For I know, even amongſt

Beſham'd the muſe, that dwells on moral lore
To ſocial good ſubſervient, and no more;
Which limits to this narrow ſpace confin'd,
The active pow'rs of an immortal mind.
Religion is the teſt, alone which can
Suſtain his hopes and prove the future man;
Alone can bid th' internal tumult ceaſe
'Midſt the war's ravage and the frauds of peace:
In trying moments huſh his anxious cares,
And gild and dignify the worth he wears.
Early with this imbued, the riſing ray
Let him ſtill watch and hail returning day;
Hail with vain fear untainted or affright
The gloomy ſhades of ſolitary night.

This

---

amongſt our modern enthuſiaſts, how far a heated imagination and diſtempered brain can go; and many, I am convinced, have broached religious abſurdities, until, like common and notorious liars, they have become the dupes of their own folly and madneſs.

Now I am on the ſubject of fable, I cannot but help thinking that we want ſomething more of the kind than we yet have, told in the moſt ſimple and familiar language, adapted immediately to the comprehenſion, ideas, and practical uſe of children, and to theirs only, and delivered in regular gradations from the liſping infant to the grown boy, and if told in muſical numbers ſo much the better, as more likely to hang on the ear and fix itſelf from thence on the memory.

I have ſubjoined a few of the kind to this eſſay, and wiſh ſome abler hand could be prevailed on to engage in this, however trifling, yet uſeful part of early information. For which ſee the APPENDIX.

This on his wounds the balm of health ſhall pour
And ſooth his ſorrows in the painful hour.
Shall calm each tumult of the troubled breaſt
And lull the paſſions to their wonted reſt.
[a] How aptly now the ductile mind might fit
Selected hiſtories from ſacred writ!

As

---

[a] There are ſome parts of the ſcripture which may be proper to be put into the hands of children, to engage them to read, ſuch as the ſtory of *Joſeph* and his *Brethren*, &c. Locke on Education.

The hiſtory of *Joſeph* is an example of ſimple, noble, elegant, intereſting, pathetic narration; of juſtneſs, neatneſs, and perſpicuity of hiſtoric compoſition; to which nothing equal, or in any degree comparable, can be produced from *Herodotus* or *Xenophon*, *Salluſt* or *Livy*. Lowth's Letter.

If ſome of the intereſting and pathetic parts of ſcripture, I mean ſuch as are more immediately adapted to the underſtanding, and the wants of young people were rendered in eaſy and familiar language, it would doubtleſs give an early and laſting tincture of unaffected piety; and for this purpoſe I would particularly recommend the Book of Pſalms, which are ſo divinely appropriated to every age, ſex, condition, and circumſtance of life. Here the deſponding Chriſtian has all his gloomy terrors ſoothed and done away, while the good man joying in the God of his ſalvation celebrates his infinite mercies in the moſt exalted ſtrains of gratitude and love. Nor can I wonder at the ardent wiſh of a *great man of the laſt century, who prayed on his death-bed only for another year of life to read over the Pſalms of David.

To explain myſelf more fully I have added a few inſtances of the kind, ſuch as they are, by way of Appendix to this volume.

But, indeed, the whole tenor of the ſacred writings breathes out their divine ſpirit in a language that only can be felt not explained, and which is neither to be found *in the chaſte Elegance of* VIRGIL, *the happy Expreſſion of* HORACE, *the Sublimity of* PINDAR, *or the Majeſty of the immortal* HOMER *himſelf*; and he who can read with a cool indifference the Sufferings of *Job*, or the Prophecies of *Iſaiah*, gives me a moſt contemptible opinion both of his head and heart.

* Baron Montiſquieu.

Mr.

As *Jacob*'s ſons in envious ſtate conſpire,
His little breaſt ſhall ſwell with gen'rous ire,

Then

Mr. *Addiſon*, if I miſtake not, obſerves ſomewhere that if the poetical beauties of ſcripture had been contained in any other book than the bible they would never have wanted admirers, but would have been in the mouth of all men. I fear the reflection is too juſt. The bulk of mankind neglecting, if not deſpiſing, moral and religious duties, retain but little regard for and attention to the words which convey them, while thoſe who have a little wit, and as little wiſdom, profanely make ſcripture language the touchſtone of it. Who extol a favourite Heathen author with all the ſpirit of enthuſiaſm, and view the words of infinite knowledge as too mean for their great faculties to converſe with, except in terms of ridicule or profaneneſs. I have known many a man defend the nightly inroad and ſlaughter made in the Phrygian camp by *Diomed* and *Ulyſſes*, who would ſcoff at and deny all credit to the deſtruction of the Philiſtines by *Jonathan* and his *armour-bearer*, as if the hand of the Lord only was ſhortened that it cannot ſave.

Since I have mentioned the ſacred writings with *Homer*, I cannot help obſerving that I totally agree with thoſe who have placed the *Æra* of the Grecian expedition againſt Troy in the times of *Saul* and *David*. There is ſo ſtrange a ſimilitude, ſuch a conſonancy of language and expreſſion, as well as cuſtoms, manners, method of fighting, weapons, &c. that I hope my readers will excuſe the digreſſion of a trifling compariſon, which on turning to they will find fully confirmed in many and various other parts of both my authorities. In which, to render myſelf more generally underſtood, I have uſed the words of our own moſt excellent verſion of the bible.

The Trojan array and the challenge of Paris is thus deſcribed by the Grecian poet.

Οἱ δ' ὁτε δη σχεδον ησαν επ' αλληλοισιν ιοντες,
Τρωσιν μεν προμαχιζεν Αλεξανδρος θεοειδης,
Παρδαλεην ωμοισιν εχων και καμπυλα τοξα,
Και ξιφος· αυταρ ὁ δουρε δυω κεκορυθμενα χαλκω
Παλλων, Αργειων προκαλιζετο παντας αριστους,
Αντιβιον μαχεσασθαι εν αινη δηϊοτητι.
Αλλους μεν καθισον Τρωας και παντας Αχαιους
Αυταρ εμ' εν μεσσω και αρηϊφιλον Μενελαον
Συμβαλετ' αμφ' Ἑ ενη και κτημασι πασι μαχεσθαι·
Ὁπποτερος δε κε νικηση, κρεισσωντε γενηται,
Κτημαθ' ἑλων ευ παντα, γυναικα τε, οικαδ' αγεσθω. Iliad. Γ.

The

Then dread the rage of an intemp'rate luſt,
Admire the chaſte and friendly man of truſt;
And

The challenge from the *Philiſtian* champion bears no ſmall reſemblance.

Now the PHILISTINES *gathered together their armies to battle.*

And SAUL *and the Men of* ISRAEL *were gathered together to ſet the battle in array againſt the* PHILISTINES.

And there went out a champion out of the camp of the PHILISTINES *named* GOLIATH OF GATH *whoſe height was ſix cubits and a ſpan.*

And he ſtood and cried unto the armies of ISRAEL, *and ſaid unto them, Why are ye come out to ſet your battle in array? Am not I a* PHILISTINE *and ye ſervants to* SAUL? *Chooſe ye a man for you, and let him come down to me.*

If he be able to fight with me, and to kill me, then will we be your ſervants; but if I prevail againſt him and kill him, then ſhall ye be our ſervants and ſerve us.

And the PHILISTINE *ſaid, I defy the armies of* ISRAEL *this day; give me a man that we may fight together.*

How nearly allied to the above ſentence is alſo the challenge of Hector.

Των νυν ἐντινα θυμος εμοι μαχεσασθαι ανωγει,
Δευρ' ιτω εκ παντων προμος εμμεναι Ἑκτορι διω. Iliad. H.

The armour of both combatants is particularized much in the ſame manner.

Κνημιδας μεν πρωτα περι κνημησιν εθηκε
Καλας, αργυρεοισι επισφυριοις αραρυιας
Δευτερον αυ θωρηκα περι στηθεσσιν εδυνεν·
Αμφι δ' αρ' ῳμοισιν βαλετο ξιφος αργυρόηλον
Χαλκεον· αυταρ επειτα σακος μεγα τε στιβαρον τε·
Κρατι δ' επ' ιφθιμω κυνεην ευτυκτον εθηκεν·
Εἰλετο δ' αλκιμον εγχος, ὁ οἱ παλαμηφιν αρηρει. Iliad. Γ.

And again:

——— Εν δ' αρα χειρι
Εγχος εχ' ἐνδεκαπηχυ· παροιθε δε λαμπετο δουρος
Αιχμη καλκειη· ——— Iliad. Z.

And he had a helmet of braſs upon his head, and he was armed with a coat of mail; and the weight of the coat was five thouſand ſhekels of braſs.

And he had greaves of braſs upon his legs, and a target of braſs between his ſhoulders.

And

And as his prudence ſaves a ſinking ſtate,
Bleſs the good Providence that made him great.

And

And the ſtaff of his ſpear was like a weaver's beam, and his ſpear's head weighed ſix hundred ſhekels of iron; and one bearing a ſhield went before him.

The mutual harangues of the chiefs before action, and their dread of being expoſed unburied to the beaſts of the field, and the fowls of the air, are common to both, and the latter expreſſed nearly in the ſame words.

—— Αυτȣς δ' ελωρια τευχε κυνεσσιν
Οιονοισι τε πασι· —— Iliad. A.

Achilles tells *Hector*:

—— Σε μεν κυνες ηδ' οιωνοι
Ελκησȣς αϊκως· ——
Ὡς ȣκ' εσθ', ος σης γε κυνας κεφαλης απαλαλκοι
Ταχα κεν ἑ κυνες και γυπες εδονται
Κειμενον. —— Iliad. X. et paſſim.

And the PHILISTINE *ſaid to* DAVID, *Come to me and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field.*

Then ſaid DAVID *to the* PHILISTINE, *This day will the Lord deliver thee into my hand, and I will ſmite thee and take thine head from thee, I will give the carcaſes of the hoſts of the* PHILISTINES *this day unto the fowls of the air and the beaſts of the field.*

Not much unlike alſo are the following paſſages:

—— Αυταρ ὑπερθεν
Νικης πειρατ' εχονται εν αθανατοισι Θεοισιν. Iliad. H.

And all this aſſembly ſhall know that the Lord ſaveth not with ſword or ſpear, for the battle is the Lord's.

The ſame diſſuaſive to deter both *Menelaus* and *David* from an unequal conteſt is made uſe of.

Αφραινεις Μενελαε διοτρεφες ȣδε τι σε χρη
Ταυτης αφροσυνης ανα δ' ισχεο κηδομενος περ
Μηδ' εθελ' εξ εριδος, οσευ αμεινονι φωτι μαχεσθαι
Εκτορι Πριαμιδη, τον τε ςυγεȣσι και αλλοι. Iliad. H.

And SAUL *ſaid unto* DAVID, *Thou art not able to go againſt this* PHILISTINE *to fight with him; for thou art but a youth, and he a man of war from his youth.*

The

And whilſt he reads, by checks internal aw'd,
The cruel kindneſs of fraternal fraud,

How

The ſame deſire of poſſeſſing the ſpoils of their enemy prevails with both.

——Ὁ δ' ἐπιδραμε φαιδιμος Αιας
Τευχεα συλησων· ——
Ἑλκε δ' ὑπ' εκ βιλεων λελιημενος, ὀφρα ταχιστα
Τευχεα συλησειε. Iliad. E. et paſſim.

Hector offers up his ſpoils in the temple of Apollo.

Τευχεα συλησας, οισω ποτι Ιλιον ἱρην
Και κρεμοω ποτι νηον Απολλωνος εκατοιο. Iliad. H.

DAVID *ſtrips the* PHILISTINE *of his armour and lays his ſword up behind the* EPHOD, doubtleſs not only as a memorial of his victory, but alſo a grateful acknowledgment of the miraculous manner in which he obtained it, and that all might know that the Lord ſaveth not by the ſword, for the battle is the Lord's.

The *Philiſtines* alſo *hanged up the armour of* SAUL *in the temple of* ASTAROTH, or ASTARTE, the ISIS of the ÆGYPTIANS, and a principal Deity of the *Syrians*, whom, as *Milton* ſays, the *Phenicians* called

Aſtarte queen of heaven with creſcent horns
To whoſe bright image nightly by the moon
Sidonian virgins paid their vows and ſongs
In *Sion* alſo not unſung ———— And from whoſe ſymbols, the fuitful imagination of the *Greeks* formed their different Deities of *Cybele*, *Rhea*, *Veſta*, *Juno*; the different *Venus's*, *Diana*, *Luna*, *Hecate*, and *Proſerpine*; ſo eaſily does ſuperſtition and invention multiply the objects of idolatry.

And DAVID *took the head of the* PHILISTINE *and brought it to* JERUSALEM; *but he put his armour in his tent.*

And the Prieſt ſaid, the ſword of GOLIATH *the* PHILISTINE, *whom thou ſleweſt in the valley of* ELAH, *behold it is here wrapped in a cloth behind the* EPHOD!

And it came to paſs on the morrow, when the PAILISTINES *came to ſtrip the ſlain, that they found* SAUL *and his three ſons fallen in Mount* GILBOA.

And they cut off his head and ſtripped off his armour, and ſent into the land of the PHILISTINES *round about, to publiſh it in the houſe of their idols, and among the people.*

And they put his armour in the houſe of ASHTAROTH; *and they faſtened his body to the wall of* BETHSHAM.

The

How for the doubtful iſſue then ſhall yern
His tender bowels! and in courſe ſhall learn
Thoſe

The Pæan or ſong of triumph over the fallen foe, and in which the people join, has much reſemblance in both.

Νυν δ' αγ' αειδοντες Παιηονα, κυροι Αχαιων,
Νηυσιν επι γλαφυρησι νεωμεθα, τονδε δ' αγωμεν·
Ηραμεθα μεγα κυδος· Επεφνομεν Ἑκτορα διον
Ω Τρωες κατα αστυ, Θεω ὡς ευχετοωντο.

And it came to paſs, as they came, when DAVID *was returned from the ſlaughter of the* PHILISTINE, *that the women came out of all the cities of* ISRAEL, *ſinging and dancing to meet king* SAUL, *with tabrets, and with joy, and with inſtruments of muſic.*

And the women anſwered one another, as they played, and ſaid, SAUL *hath ſlain his Thouſands, and* DAVID *his Ten Thouſands.*

And, laſtly, the friendly exchange of preſents amongſt theſe heroes of antiquity bear ſo exact a ſimilitude as to deſerve our notice.

Εγχεσι δ' αλληλων αλεωμεθα και δι' ὁμιλου
Τευχεα δ' αλληλοις επαμειψομεν· οφρα και οἱδε
Γνωσιν, ὁτι ξεινοι πατρωϊοι ευχομεθ' ειναι.
Ὡς αρα φωνησας δωκε ξιφος αργυρόηλον
Συν κολεω τε φερων και εὐτμητω τελαμωνι·
Αιας δε ζωστηρα διδου φοινικι φαεινον. Iliad. Z. et H.

And again:

Οινευς μεν ζωστηρα διδου φοινικι φαεινον. Iliad. Z.

Then JONATHAN *and* DAVID *made a covenant.*

And JONATHAN *ſtripped himſelf of the robe that was upon him, and gave it to* DAVID, *and his garments even to his ſword, and to his bow, and to his girdle.*

Add to theſe the nocturnal expedition of *Priam* to redeem the body of his ſlaughtered ſon, and that of the men of *Jabeſh—Gilead who aroſe and went all night and took the body of* SAUL *and the bodies of his ſons from the wall of* BETHSHAN, *and came to* JABESH *and burnt them there.*

Which with many other, and indeed innumerable inſtances of the kind, which might be adduced, are ſurely ſufficient to hazard a conjecture on.

Thoſe lines, the dear diſcovery which impart
And clear the fine perplexities of art.
His ſoul its nat'ral ſoftneſs all ſhall prove,
And melt in tears of ſympathy and love.

A ſcene ſo various, intereſting, true
Imperial *Rome* nor learned *Athens* knew.
Affecting bard! whoſe elegance of ſtrain
By juſt example hath evinc'd how vain
The pomp of diction and the gay parade:
While truth, in neat ſimplicity array'd,
Sill ſhall engage; as charms the virgin fair
Diſtinguiſh'd by the modeſt garb and air
Her artleſs beauties and her golden hair.

[a] In reading well, theſe properties combine;
Accent and Emphasis with Cadence join,
Pronunciation, free and open heard,
Virtue, the *firſt*, the *ſecond*, and the *third*;

Be

[a] Alluding to the well known reply of *Demoſthenes*, who being aſked which were the chief parts of good ſpeaking; to the firſt queſtion replied *Pronunciation*, to the ſecond and third he gave the ſame anſwer, *Pronunciation*, plainly inferring that eloquence was merely a juſt and diſtinct delivery of our words.

Si

[a]Be tun'd the voice to modulation due,
Manly and grave, yet ſweet and flowing too;
Theſe ſhall add beauty to the word we hear,
Strength to each thought, and pleaſure to each ear.

'Tis rare, yet meet, inſtruction to diſpenſe,
How to begin, and how to cloſe the ſenſe.
Not many are with niceſt judgment found
To raiſe, to vary, and to ſink the ſound,
To give to all its weight in proper place,
To breathe with judgment and to pauſe with grace,
But ſtrictly to the natural key be ſet,
Subject to government, the tongue; nor let
The ear with ſtiff *Homotony* be vex'd;
Good Reading is a Comment on the Text.

And

Si quidem et *Demoſthenes*, quid eſſet in toto dicendi opere *primum*, interrogatus. *Pronuntiationi* palmam dedit, eidemque ſecundum et tertium locum, donec ab eo quæri deſineret; ut eam videri poſſet non præcipuam, ſed ſolam judicaſſe.

Quint. Lib. 2. Cap. 3.

[a] Sit autem in primis lectio virilis, et cum ſuavitate quâdam gravis.

Idem. Lib. 1. Cap. 8.

Supereſt lectio, in qua puer ſciat ubi ſuſpendere ſpiritum debeat, quo loco verſum diſtinguere, ubi claudatur ſenſus, unde incipiat, quando attollenda vel ſummittenda ſit vox, quid quoque flexu, quid lentius, celerius, concitatius, lenius dicendum.

Ibidem.

[a] And let no *Cant* its vile *Opprobrium* bring,
In wretched ſounds that neither ſpeak nor ſing.
By affectation rais'd, the voice o'erſtrain'd
Flies out impetuous like the ſteed unrein'd,
Diſdains the manage, nor admits reclaim,
Degrades all language and defeats all aim.

[b] Who ſees the diſtant intercourſe of men,
Sees the rich uſe of an ingenious pen;

Where

---

[a] Non in canticum diſſoluta, nec plaſmate (ut nunc a pleriſque fit) effæminata. De quo genere optime C. Cæſarem prætextatum adhuc accepimus dixiſſe; ſi cantas male cantas; ſi legis cantas. Quint. Lib. 2. Cap. 3.

[b] The way to teach him, ſays the celebrated Mr. Locke in his Eſſay on Education, to write, is to get a plate engraved with the characters of ſuch a hand as you like beſt; but you muſt remember to have them a pretty deal bigger than he ſhould ordinarily write; for every one comes naturally to write by degrees a leſs hand than he was at firſt taught, but never a bigger. Such a plate being engraved, let ſeveral ſheets of good writing paper be printed off with red ink; which he has nothing to do but go over with a pen filled with black ink; which will quickly bring his hand to the formation of thoſe characters, being at firſt ſhewed where to begin, and how to form every Letter. And when he can do that well, he muſt then exerciſe on fair paper; and ſo may eaſily be brought to write the hand you deſire.

But this is no novel method, for Quintilian ſays, Cùm verò jam ductus ſequi cœperit, non inutile erit eas tabellæ quam optimæ inſculpi ut per illos velut ſulcos ducatur ſtylus. — And at this day in the *Levant*, and along the *Barbary* ſhore, where the little learning which they have conſiſts merely in writing the *Arabic* Characters, and reading the *Koran*, children are taught to read and write at the ſame time. The maſter firſt delineates his leſſon with a pencil, and the ſcholars trace the ſame with a pen, being inſtructed at the ſame time in the pronunciation, till their hand be ſettled, and gives a true proportion to the letters.

Where grace and neatneſs profit, while they pleaſe,
Neatneſs and grace the progeny of eaſe,
Provide ſome maſter of his art poſſeſs'd,
Some able hand with happy freedom bleſs'd,
And let him ſtreak, in Letters large and plain,
The ſnowy tablet with a crimſon'd ſtain.
This done the youth in ſable ſtreams may trace
Each character and copy every grace.
In the ſtill converſe ſhall he ſoon excel,
And practice win the praiſe of writing well.

[a] The rude and artleſs characters of old
In draughts ill-ſhap'd the ſtated objects told,

To

---

[a] In the early ages of the world the materials, which they uſed in writing, muſt have been coarſe and ſimple; ſuch as the leaves and bark of trees, lead, wood and ſtone, as deſcribed in Job, chap. 19.

Oh, that my words were now written, oh, that they were printed in a book!
That they were graven with an iron pen and lead, in the rock for ever!

Or rather, *That they were put in a book for ever, with a writing inſtrument of iron and lead, or graven in upon rocks for a memorial,* as the Septuagint has it;

Τις γαρ αν δωη γραφηναι τα ῥηματα μου, τυπηναι δε αυτα εν βιβλιω εις τον αιωνα, εν γραφειω σιδηρω και μολιβδω, η εν πετρας εγγλυφηναι, εις μαρτυριον.

The greater part of the ancient monuments of the *Runic* character, which remain, are inſcriptions cut out on large ſtones or pieces of rock. The Scandinavians wrote alſo on wood, on the bark of the birch-tree, and prepared ſkins. When they had occaſion to impart any matter to an abſent perſon they diſpatched a meſſenger with a bit of bark, or a ſmall poliſhed bit of wood, on which they commonly expreſſed their meaning with much exactneſs. There are ſtill extant ſome of theſe Epiſtles, and even

Love-

To *Canaan*'s ſons, and *Miſraim*'s offſpring, known,
On painted canvaſs and the ſculptur'd ſtone;
From

Love-Letters, written on theſe pieces of bark or bits of wood. The older theſe inſcriptions are, the better they are engraven. And what is worthy of obſervation they are rarely found written from the right hand to the left, but it is not uncommon to meet with the line running from the top to the bottom, after the manner of the *Chineſe*, and ſeveral nations in *India*, or from the top to the bottom, and then turning round to the left, and ſo up again to the place it begins at; or elſe from the left to the right, and ſo back to the left again, after the Βυστροφηδον manner of the Greeks. This their manner of writing is more convincing to me than all the arguments which Monſieur Mallet uſes, in his introduction, *Al'Hiſtorie de Dane marc*, to prove that *Odin* brought his followers into *Scandinavia* from the Eaſt.

The *Chineſe* at this day cannot be ſaid to have the uſe of Letters, for all authors agree that they have only ſo many characters expreſſing ſo many words, and their writing ſeems be like that of Short Hand, provided a different character was invented for every word in our language. The original character of the *Chineſe*, uſed by their founder and great legiſlator *Fohu*, (and whom ſome have ſuppoſed to have been *Noah* himſelf) conſiſted partly of ſtrait lines of different lengths diſtinguiſhed by points, and partly by *Hieroglyphics*, and theſe in time were followed by the characters now in uſe, of which each, as has been ſaid before, expreſſes one word.

The *Peruvians* kept accounts of times and things by ſtrings of ſeveral colours, and knots of ſeveral kinds, and colours upon them; and the *Mexicans* by a kind of picture, or repreſentation of things made of feathers, and as much of their minds was thus expreſſed as was neceſſary in governments, where neither letters nor money, nor conſequently diſputes or avarice, with their attending evils, were ever known.

When the little republic of *Raguſa*, which has preſerved its independency through a long ſeries of years, (if abject ſubmiſſion to every invader can deſerve that name) applied to the Sultan *Archanes* at *Pruſa* in *Bythinia*, then the regal ſeat of the Turk, deſiring to become his tributaries; the act which contained a grant of immunities, privileges, and protections which they required, was ſigned with the form of his whole hand, wetted in ink, and clapped on the paper, which was all the firm and ſeal in thoſe days. — This deed is ſtill much revered by the Turks, and preſerved with great care by the *Raguſans*, who boaſt this inſtance of their addreſs in politics; and indeed it required no ſmall intuition to foreſee; that a band of deſperate freebooters, with ſcarcely a name or habitation, ſhould at no very diſtant period eſtabliſh, on the ruins of

From lifeleſs forms a living language broke,
The mute inſtructed and the marble ſpoke.

Thus

---

of the Greek empire, a ſovereignty that no nation, ſince the fall of Rome, ever did, or perhaps ever will, again poſſeſs.

Kircher, who makes *Adam* an author as well as *Enoch*, whoſe pretended book he quotes, tells us that before the deluge, they wrote on the ſkins of the beaſts which were ſacrificed; but I have one ſtrong argument to offer in oppoſition to *Kircher*, who, notwithſtanding his many abſurdities, contains many valuable matters of ancient learning; why the uſe of letters was not known to the Antediluvian world, and which is, that thoſe inhabitants of the earth, *thoſe ſons of God, the ſame who became mighty men, which were of old men of renown, in thoſe days when there were giants in the earth*, ſtood in no need of any ſymbol or character to perpetuate their wiſdom and renown; or extend that information which they themſelves might, and doubtleſs did, deliver down to their lateſt deſcendants. For the invention of letters and communication of ideas to poſterity by writing, as well as our other boaſted arts, are but ſo many inſtances of our own weakneſs and imperfection. Want produced what we puny mortals call genius, and neceſſity became the mother of invention. From the Scripture account it is clear that *Noah* might, and doubtleſs did, deliver down to the days of *Abraham* the words and obſervations of *The Firſt Man*, and who was therefore not improperly termed by the *Eaſtern* writers another *Adam*. What need of letters or books had *Theſe Men*, who muſt have been of themſelves living chronicles and repoſitories of immenſe, if not infinite, knowledge; to which all the learning of the preſent race of man can bear no ſort or kind of proportion.—That ſome marks of the vaſt powers of theſe mighty ones reſiſted the force of the waters I do not doubt; and Eaſtern tradition has ſaid that *Enoch* raiſed two pillars which remained after the flood. During that inundation the waters which overſpread the face of the whole earth muſt have been calm and placid; this was neceſſary for the preſervation of the ark, and we find that a Dove ſent forth, before the flood had totally ſubſided, returned with an olive-branch, ſo that the waters neither came nor retired with a violence ſufficient to overturn trees, &c; nor perhaps injured the more tender ſubjects of vegetation, providentially preſerved for the ſuſtenance of thoſe animals whom the mercies of God had exempted from the general extirpation. Hence we may eaſily conclude, that ſuch ſtupendous maſſes of ſtone, as the Pyramids of Egypt, formed to reſiſt even the wreck of nature, are at this day; eaſily withſtood the weight of the ſurrounding deluge. For the Pyramid, by all the rules of architecture, is allowed to be of all figures the firmeſt and leaſt

liable

liable to be ſhaken or overthrown by any concuſſions or accidents from the earth, air, or water; this added to their ſituation in a country that muſt have been peopled ſoon after the formation of man might give us leave to *fancy* them at leaſt of much older date than any enquirer has as yet been aware of. For we well know that remoteſt antiquity never was bold enough to commemorate the *Æra* of their foundation. The *Origin of Writing*, (obſerves my learned and very ingenious friend Dr. *Wall* in his Phyſical Diſſertations) *muſt be conceived to be coæval with the firſt formation of ſociety, I do not here ſpeak of Alphabetic Writing (the invention of a much later period) but of that mode in which the ideas of the mind were conveyed, and the tranſactions of men recorded by actual though rude repreſentations or pictures.* Here we have the *Hieroglyphic* character, the invention of which has been ſolely attributed to the *Ægyptians*, and under which was contained all that learning in which *Moſes* is ſaid to have excelled, and from a partial acquaintance with which *Greece* drew all her religious fable, and worſhipped the Attribute for the Deity, involving the world in darkneſs and the moſt unmeaning ſuperſtition. With theſe early and expreſſive ſymbols it is well known *Ægypt* loaded all her buildings, temples, tombs, and monumental columns; and it is well known that the Pyramids have none, a moſt convincing proof of their long and remote antiquity.

Here I am aware of being told that the Pyramids were formerly not only covered with a thin coat of marble, but alſo charged with Hieroglyphics, though no appearance of the kind remains at this day. *Abdollatiph* an *Arabian* author, who wrote at the end of the 12th century, expreſſes himſelf clearly to this purpoſe.—"On theſe ſtones, "he ſays, are certain inſcriptions in an antient unknown character, there being no "perſon in all the cities of Ægypt, who can ſay he has known any one by whom it "was underſtood. The inſcriptions are ſo numerous, that were thoſe only on the two "Pyramids, here mentioned, tranſcribed into books they would fill Ten Thouſand "Volumes. I have read, he adds, in a certain book of the *Sabeans* that one of the "Pyramids was the ſepulchre of *Agadhimun*, the other of *Hermes*; it is aſſerted they "were great prophets, but that *Agadhimun* was the earlier and greater of the two." The above authority alſo informs us, that "theſe Pyramids are built with ſtones of a "pridigious ſize, being from ten to twenty Cubits long, from two to three in depth, "and of equal breadth. But the greateſt wonder and curioſity of all is the exactly "nice diſpoſition of the ſtones, which is perfect in the higheſt degree, ſo that you will "not find a place where a needle might enter, or even the breadth of a hair. Between "them lies a kind of cement or mortar, like a leaf, of what or how it is made I can-"not tell."—This cement doubtleſs is the bitumen or ſlime which the ſacred Hiſtorian tells us the firſt builders after the flood had for mortar. If we add to this circumſtance the burial place of the *Ægyptian Hermes*, the learned will I know, allowing this account, lay the foundation of theſe ſtupendous fabrics immediately after the diſperſion of the ſons of *Noah*. Begun perhaps under the ſame apprehenſions, and with the ſame idea, as the Tower of Babel, *to make them a name, leſt they be ſcattered abroad upon the face*

face of the earth. A precaution in that early period of population moſt neceſſary, when

The world was all before them, where to chuſe
Their place of reſt, and providence their guide.

But to return, after giving all credit to this *Arabian* Author, (who will ſoon be preſented to the Engliſh Reader by our LAUDIAN PROFESSOR OF ARABIC, and in whom not only ſound literature but, an infinitely more valuable concern, Chriſtianity itſelf has lately found a moſt able and indeed invincible champion.) I ſubmit to every ſuppoſition which can be built on ſuch premiſes, and yet ſtill muſt inſiſt, that, not one of them can ſuppreſs my hypotheſis. I rather conceive the foregoing ſtricture to make for it. — The Pyramids formed of immenſe blocks of the moſt durable materials that the earth ever produced, and as it were wrung from the deep quarry by an Almighty Hand; in the eye, eſpecially of primæval ſimplicity, required no adornments; every incruſtation, even of the moſt precious materials, could add no value to the ſtructure or increaſe its beauties; and if the firſt architects of theſe amazing efforts of human power were weak enough to imagine that any memorials could deſcend in ſtronger language than the ſtanding pile itſelf, to the aſtoniſhment of remoteſt ages, they would moſt certainly have engraved ſuch characters on the very ſtones themſelves, thoſe beſt ſupporters of their fame, and which could then only have periſhed with the ſtructure. Theſe Hieroglyphics (if ſuch there were) muſt be attributed to the *Ægyptian* Prieſts, who could not be ſuppoſed to ſuffer ſuch grand objects, and ſo nearly adjoining their holy *Memphis* (the ſeat of all their moſt favoured or more ſecret rites) to eſcape their attention, and from the uſes which they made of them perhaps gave to new invented ſymbols the reverence of age, and to daily impoſition the ſanctions of antiquity. Theſe erections, we all know, have been given to many and to different monarchs, of whoſe pretenſions or fondneſs for a falſe immortality I no more doubt, than I do the madneſs of the wretch, who by firing the moſt beautiful edifice in the world has delivered with infamy his bare name to the preſent day.—Alexander, we are told, detracting from his own exploits, buried armour of the moſt ſtupendous dimenſions in the earth, delivering down, as he ſuppoſed, to future times a gigantic conception of himſelf and nation.—In the liſt of ſuch madmen I include every pretended founder of theſe ancient remains, and can only anſwer them in the language which the *Lacedemonians* made uſe of to the *Macedonian* conqueror on ſomewhat a ſimilar occaſion; who, after his divinity had been acknowledge by the other ſtates of Greece, decreed σπειδη Αλεξανδρος βυλεται Θεος ειναι, εστω Θεος. Since Alexander will be a God, in the name of God let him be One.

I could wiſh that a farther enquiry, than what has been, was made into theſe ſtupendous ſtructures, theſe Monumenta veterum Virorum quæ non imber edax, non Aquilo impotens.

Poſſit diruere, aut *innumerabilis*
Annorum ſeries, et fuga temporum.

As

As to what *Herodotus*, *Strabo*, *Diodorus Siculus*, or many other writers relate as to the foundation of the Pyramids, or their Royal Builders, inſtead of bringing them nearer they remove them farther off from their own times, from the vague and very unſatisfactory accounts which they give us. One of them has indeed long loſt his credit having been called the lying Hiſtorian, though I think him harſhly treated; a deſire of communicating truth led him doubtleſs into thoſe errors, of which he ſtands too juſtly accuſed. Eager for information, he enquired much, believed his informers and retailed their impoſitions, which muſt always be the caſe of thoſe who depend upon *Hearſay*.

Were I permitted to venture an opinion of the time of introducing the *Alphabetic Character*, I ſhould attribute the invention of it to the *Iſraelites* in the wilderneſs, or perhaps given to *Moſes* by GOD himſelf. The Almighty gave his commandments audibly to his People and they heard his voice from Mount Sinai when *He ſpake all theſe words ſaying, I am the Lord, &c.* They heard the divine injunctions from GOD himſelf, for *God talked to them from Heaven*, but had not of themſelves the means of commemorating or delivering in any other way, than by tradition, thoſe commandments to their poſterity, therefore were they written by the *immediate Finger of God on two Tables of Stone*, and which were afterwards renewed; when, from their abominable apoſtacy in worſhiping the idols of *Ægypt*, and particularly *Oſiris* in the form of an *Ox*, the enraged Moſes *caſt the Tables out of his Hands and brake them beneath the Mount.* — To corroborate this conjecture, travellers aſſure us, that the mountains in thoſe deſarts (and thence called the written mountains) abound with rude and miſhapen Characters, perhaps the firſt attempts of thoſe ſojourners, towards the perfecting a Character, that travelled with their conqueſts to the coaſts of the leſſer *Aſia*, and was tranſported by the *Phœnicians* or *Cadmus* into Greece, whom ſome of the Learned have made the Son of *Og* the King of *Baſan* ſubdued by *Joſhua*; certain it is, that the Family of *Cadmus* in Greece long bore the name of *Ogygian*, and any thing very old was expreſſed by that appellation.

The Letter of the *Lacedemonians* to the *Jews*, in the firſt Book of the *Maccabees*, and which is alſo preſerved in *Joſephus*, is remarkable enough and ſpeaks to my purpoſe, where *Areus* King of *Sparta* writes thus to *Onias*, the ſon of *Simeon*, the high Prieſt, *it is found in our Records that the* LACEDEMONIANS *and* JEWS *are Brethren, and that they are of the Stock of* ABRAHAM. As *Cadmus* led a colony from the parts of *Aſia*, inhabited afterwards by the *Iſraelites*, it is not at all extraordinary that his followers ſhould be confounded with that people. An ingenious writer has derived the very name of the *Lacedemonians* from *Cadmus*, which he calls not a proper but a common name, from the *Hebrew* KADMON or *Oriental*, becauſe he came from the Eaſt; obſerving that LACEDEMONIAN is neither more nor leſs than *Cadmean* from the Hebrew *Cadmoni*, and with an L. *Lecadmoni*, the colony of thoſe whom *Cadmus* led into *Bœotia*.

But

[a] Thus Figures repreſented things at will,
But Signs for ſimple ſounds were wanting ſtill:
Theſe by degrees the powers of genius frame,
Which from the priſtine forms contracted came;
As *Elements* were rang'd; which join'd, unfold
A new Creation to improve the old.
Letters alone the power of time controul,
And to the lure of virtue fix the ſoul;
Merit's fair mead, exempting from the grave
Learning and arts, the prudent and the brave.
A long hereafter claims the deathleſs page,
Improv'd in credit, as improv'd in age;

Inven-

But to return to my ſubject. Even ſo late as the impoſture of *Mahomet*; its propagators were obliged to make uſe of the ſpadebones of the ſhoulders of mutton and the ſhoulders of camels to write on, which was a method antiently made uſe of by other tribes of the *Arabs* who had Letters, but wanted traffick to accommodate them with more convenient materials for that end; and therefore their books of poems, and matters they took delight to write, were only ſo many of thoſe ſpade-bones tied together upon a ſtring. But ſo illiterate at this time were the men of *Mecca*, that *Waraka*, the Kinſman of *Cadigha*, was the only one amongſt them who could write, and who, having firſt turned *Jew* and then *Chriſtian*, had learned to write *Arabic* in *Hebrew* Characters; and hence the men of *Mecca* were called the *illiterate*, in oppoſition to thoſe of *Medina*, who being part *Jews* and part *Chriſtians* were both able to write and read, and for that reaſon were called the people of the book.

[a] If the Letters in uſe had not been the contractions of the repreſentations of objects, they would certainly have been more ſimple than they are.

Sharpe's Origin of Languages.

Invention rare! which paints th' immortal mind,
And ſounds, the object of the ear deſign'd,
To the quick eye transfers—Whoſe eagle ſight
To blazing worlds expands its rapid flight;
In vain the ſeas or far divided ſhore
Conceal that knowledge which their uſe explore;
Theſe through all ages ſhall the boſom fire,
Nor, till the general doom invade, expire.
Our late deſcendants hence, a race unknown,
Shall make the world's paſt glories all their own.
Hence ſtill, with talents happily refin'd,
Alcides conquers but to bleſs mankind;
PLATO inſtructs, and SOCRATES the wiſe
Still lives and triumphs, while for truth he dies.
[a] TYRTÆUS hence by all the Muſe inſpir'd
To martial deed the drooping SPARTAN fir'd,

Taught

---

[a] The *Spartans* having been often defeated by *Ariſtomenes* the *Meſſenian*, in their diſtreſs conſulted the *Delphic* Oracle; who adviſed them to apply to the *Athenians* for a General. Theſe, who envied the *Spartan Glory*, ſent them a poor lame ſchoolmaſter to command their armies. This was TYRTÆUS who, contrary to the opinion and hopes of thoſe who ſent him, by his poetry and compoſition infuſed ſuch military order into the Spartan youth, as in the end reſtor'd ſucceſs to their arms. Concerning this *Tyrtæus*, the great and good Dr. *Lowth*, in his Prælections on Sacred Poeſy, obſerves that by his verſes in praiſe of military proweſs, he raiſed the *Lacedemonians* from the

Taught Science' hand to rear the batter'd ſhield,
Renew the fight and guide the tented field.
Then PALLAS ſhone in all her varied charms,
Alike the Patroneſs of arts and arms.

HELEN

---

the moſt abject deſpair to an aſſured confidence of victory. He adds, the truth of this relies on the teſtimony of many and good authors, which if it did not, the ſtory to ſome might appear quite fabulous, to me the fact does not appear more credible from the tenor of hiſtory than the nature of the thing itſelf. For who can diſbelieve that thoſe men muſt fight with the firmeſt courage and the moſt obſtinate valour, who, whether drawn up in battle array, moving to the onſet or cloſing with the enemy, ſung to Martial Muſic courage-breathing lines, inſpiring the moſt deſperate valour and an utter contempt of death itſelf.

We have ſeveral remains of this *Poet*, *General*, and SCHOOLMASTER ſtill extant, and publiſhed in 1759 at the Clarendon-Preſs, together with ſome other valuable Relicts of Greek Poetry, without the heavy harneſs of accent, the firſt of which is thrown into an Engliſh dreſs as a ſpecimen to the reader of this very extraordinary man's talents.

Περὶ τῆς πολεμικῆς Ἀρετῆς.

Οὐτ' ἂν μνησαίμην, οὐτ' ἐν λόγῳ ἂν θείην
Οὔτε ποδῶν ἀρετῆς, οὔτε παλαισμοσύνης·
Οὐδ' εἰ κυκλωπῶν μὲν ἔχοι μεγάθη τε βίην τε,
Νίκων δὲ θεῶν Θρηϊκίου Βορέω·
Οὐδ' εἰ Τιθωνοῖο φυὴν χαριέστερ' εἴη,
Γλώσσαν δ' Ἀδρήστου μειλιχόγηρυν ἔχοι·
Οὐδ' εἰ πάσαν ἔχοι δόξαν, πλὴν θούριδος ἀλκῆς·
Οὐ γάρ ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ·
Εἰ μὴ τετλαίη μὲν ὁρῶν φόνον αἱματόεντα,
Καὶ δηΐων ὀρέγοιτ' ἐγχείῃ ἰσαμένη·
Ἡ δ' ἀρετὴ, τὸ δ' ἄεθλον ἐν ἀνθρώποισιν ἀρίστη,
Καλλίστη τε φέρειν γίγνεται ἀνδρὶ νέῳ.

On Military Virtue.

In deathleſs verſe no more the man be nam'd,
Or for the race or ſtrong *Palæſtra* fam'd;
In ſize and nerves with *Cyclops* tho' he vies,
On ſwifter than the *Thracian Boreas* flies,

Tho'

HELEN ſtill blooms and GRÆCIAN Chiefs ſuſtain
The battle's fury, on the *Phrygian* plain,
Ill-fated *Paris* breathes his amorous fire,
[a] Still owns his flame and ſtrikes the ſilver lyre.

But

Tho' fair *Tithonus* he ſurpaſs in grace,
Or more than *Midas* heaps of gold poſſeſs;
More abſolute than *Pelops* tho' he reign'd,
Or more perſuaſion than *Adraſtus* gain'd;
Or every honor with the nobleſt ſhare,
All but impetuous force in glorious war.
No Hero he, unleſs his eyes ſurvey
With ſtern delight, the ſanguinary fray,
Unleſs with ſhield to ſhield he preſs the foe,
And foot to foot, exchanging blow for blow.
'Tis Virtue this—'Tis Excellence moſt high,
The beſt, the nobleſt prize that youth can buy.

By ſuch ſhort but moſt powerful incentives delivered in verſe, why might not our youth be as eaſily taught to imbibe the ſofter manners of truth, piety and moral goodneſs, as *Spartan* minds were to thirſt for ſlaughter and the battle's rage. For no one can think ſo ill of human nature as to ſuppoſe her not as eaſily led and habituated to the peaceful virtues and benevolences of life, as to the ſavage furies of war, and the deſolation of mankind. However extravagant this idea may appear to ſome people, I cannot, I muſt own, ſee any thing irrational in it, or inconſiſtent with the nature of things.

[a] For this reaſon Alexander is ſaid to have deſired the lyre of *Achilles*, when he refuſed to ſee that of *Paris* which was offered him.—The character of *Paris* has by no means, as Mr. *Pope* obſerves, had ſufficient juſtice done it. *Homer* deſcribes him not only as ſuperior to his countrymen in the gracefulneſs of his perſon, but alſo in the acquirements of his mind. Ships are not only built under his direction, but he is alſo the navigator of them. The palaces of his family are erected and adorned by him, and we find him alſo exquiſitely ſkilled in *Muſic* and conſequently in Poetry, and we ſee the intrepid *Hector* more than once commending his courage and conduct. But ſuch and ſo baneful are the effects of guilt, that we find all theſe ſhining qualities obſcured, and ſometimes totally eclipſed, by a criminal paſſion.

Indeed

But ſtern PELIDES unrelenting ſings
Embattled nations and the fate of kings.

While

Indeed his great and only fault ſeems to be a blind attachment to the moſt beautiful of women. But beauty however lovely, or in whatever ſhape it may appear, can no more excuſe the madneſs of vice, than deformity can the extravagancies of folly. Mr. *Waller* has very prettily alluded to this deſtructive beauty in lines written under the picture of a good, as well as fair, lady.

Such *Helen* was and who can blame the boy,
That in ſo bright a flame conſum'd his *Troy*.
But had like Virtue ſhin'd in that fair *Greek*,
The amorous ſhepherd had not dar'd to ſeek
Or hope for pity; but with ſilent moan,
And better fate had periſhed alone.

But to ſhew my fair countrywomen how frail and poor a commodity beauty, without virtue, is, I cannot help repreſenting this lady a few years after ſhe had embroiled nations and burned fenced cities, making her lamentation over a third and irreparable loſs.

As *Argive Helen* view'd her alter'd face,
Where envious years had cancell'd every grace;
What raviſh'd thrice, ſhe cried with utmoſt rage?
By *Theſeus*, *Paris* then; and now by *Age!*
The *ſecond* and the *firſt* I bore, but ſure
No mortal woman can the *third* endure.
Thoſe *two* indeed were tolerable harms,
But this vile *Age* has rifled all my charms.
Still was I then admir'd; now doom'd to ſcorn
And raviſh'd from myſelf — Myſelf I mourn.

Horace tells us, that the laſt thing which a lady wiſhes to part with is the charms of her perſon; for thus ſings poor *Europa* after her rape by *Jupiter* more anxious for her loſs of beauty than of life itſelf.

—— Deorum
Si quis hæc audis, utinam inter errem
Nuda Leones
Antequam turpis macies decentes
Occupet malas; teneræque ſuccus
Defluat prædæ, ſpecioſa quæro
Paſcere tigres.

Hear

While *Ajax* toils beneath the ſevenfold ſhield
And ATREUS' ſons direct the doubtful field;
Proud *Ilium* from her deep foundation nods,
And warring heroes meet contending Gods.
[a] When vers'd in *Latian* rules, from all the *reſt*,
Select few authors, and of them the beſt.

Where

Hear me ſome gracious heavenly pow'r,
Let lions dire this naked corſe devour,
My cheeks e're hollow wrinkles ſeize,
E're yet their roſy bloom decays,
While youth yet rolls its vital flood,
Let tygers fiercely riot in my blood. *Francis.*

The good ſoldier to the laſt retains his arms, and woman therefore ſurely may be ſuffered to value moſt her beſt defence, as no bad judge obſerves:

—— Καλλος
Αντ' ασπιδων απασων
Αντ' εγχεων απαντων
Νικα δε και σιδηρον,
Και πυρ, καλλη τις ουσα.

Beauty, beyond the ſword and ſycthed carr,
Beyond the iron ranks of mailed war,
Subdues, and deeply rends the ſtouteſt heart
Wounding more ſurely than the feather'd dart.
She who has beauty's ſhield knows how to charm
And ſtrike the dagger from th' uplifted arm,
Can ſtay the bloodieſt vengeance of the brave
And bid the proudeſt conqu'ror be a ſlave.

[a] I cannot but think that the minds of young people are too often, and too much, diſtracted by a variety of matter being offered them, before they have a clear perception of any, and am poſitive that a very few books, and thoſe of the beſt ſort, will much ſooner introduce him to a perfect knowledge of language than a greater number however

Where the ſweet dignity of graceful eaſe
Muſt claim the heart, and will for ever pleaſe;
Where judgment ſhall contain in every line,
Ideas well expreſs'd, not ſpun too fine.
Theſe charm the ſenſe, and give us joys in ſtore
Like half-ſeen beauties while we gueſs at more.
[a] Form his ſoft mind from learning's ancient lore,
The ſons that *Greece* and *Rome* imperial bore!
Teach him each nobler ſenſe of virtuous pride
How CÆSAR conquer'd and how CATO died;
[b] How *Spartan* mothers ſaw their offspring ſlain
And wit in *Athens* held her milder reign;

Learn

---

however good they may be; and, as to the elements of all learning and ſcience, they cannot be too ſimple or rendered too eaſy: for the attempting *Ignotum per ignotius* is indeed a *Syſiphean* labour; which muſt prove the caſe where the firſt principles are more intricate than the terms to which they lead.

[a] They cannot be too early brought acquainted with the great names of Antiquity. To render this matter more eaſy, I ſome years ago gave my weak aſſiſtance in four Octavo Volumes, exemplifying *the Way to the Temple of Fame through that of Virtue*, in entertaining Lives of the moſt eminent Perſons of both Sexes on the plan laid down by Sir *William Temple* in his Eſſay on Heroic Virtue, in hopes that ſome abler pen would have improved upon the attempt.

[b] The heroic ſpirit of the *Spartan* ladies is well known. The common expreſſion to their huſbands and ſons, when preparing for battle, was, pointing to their ſhields, with *this or on* this, meaning they ought either to return with glory or periſh in their country's cauſe. There is extant amongſt others a beautiful Epigram on one of theſe Heroines, who ſlew her own ſon eſcaped from fight after the ſlaughter of his comrades.

Μητηρ

Learn him the flow'ry paths of vice to ſhun
From ANTHONY by female arts undone;
[a] In youthful blood a dearer glory ſhew
Than *Rome* in all her triumphs ever knew.

When

Μητηρ υἱα λιποντα μαχην, μετα ποτμον ἑταιρων,
Εκτανεν; ωδινων μνηστιν ανηναμενη,
Και γαρ γνησιον αιμα· Διακρινει Λακεδαιμων
Αλκη μαρναμενων, ου γενεη βρεφεων.

Eſcap'd th' unequal fight his mother drew
The coward ſword, and her own offspring ſlew,
Her pangs forgot; for generous *Sparta* owns
The virtuous only for her lawful ſons.

Hiſtory indeed abounds with many and terrible inſtances of *Spartan* courage and perſeverance, which, on recollection, make us ceaſe to wonder how ſo paltry a ſtate became at one time Miſtreſs of *Greece*, and a terror to the proudeſt empire that ever exiſted upon earth.

[a] After the taking of *New Carthage* in *Spain* by *Scipio*, ſirnamed afterwards *Africanus* from his total extirpation of the *Punic* power in *Africa*, his officers knowing their general to be an admirer of the fair ſex brought to him the next morning a young virgin of extraordinary beauty, wherever ſhe appeared ſhe charmed the eyes of all, and *Scipio* was ſtruck at the firſt ſight of her. But, though he was in the prime of his life, unmarried, and under no reſtraints, he did not ſuffer himſelf to be blinded by his riſing paſſion. He examined the beautiful captive concerning her country, birth and engagements; and finding that ſhe was betrothed to a *Celtiberian* Prince, named *Allucius*, he ordered both him and the captive's parents to be ſent for, and put her untouched into their hands; telling them that the only return he expected from them, was their friendſhip to the *republic*. The young *Spaniard* was ſo tranſported with joy that he could not ſo much as return *Scipio* thanks. As for the parents of the captive, they had brought a conſiderable ſum for the ranſom of their daughter, which they offered to the generous *Proconſul* as a Preſent, ſince he had freely given her to her lover without ranſom. They preſſed and entreated him to accept of it, and at length throwing the money at his feet, retired. But *Scipio* immediately beſtowed it on *Allucius*, as an addition, on his part, to his wife's fortune.

This

When conquering SCIPIO, fluſh'd with honeſt fame,
Subdu'd himſelf and check'd a guilty flame,
Whoſe mind, the beſt reward of virtuous toil,
Challeng'd true Honor for the warrior's ſpoil.
Still to the bright example fix his eye,
Soon ſhall fair induſtry her aid ſupply.
For languid indolence the ſoul ſtill ſhuns
Whilſt it beholds the prize for which it runs;
The paths of labor are by Heaven aſſign'd
To prove our virtue, and enlarge the mind,
By which alone we gain the deſtin'd mead
By glory to her favourite ſons decreed.

The

This piece of hiſtory is figured on the famous ſilver ſhield at *Lyons* in *France*, and is copied by Biſhop *Burnet* in his travels. It may not be foreign to my preſent purpoſe to add, that this truly heroic behaviour did the *Roman State* more ſervice than even the taking of *New Carthage* itſelf, in which, amongſt other valuable effects, were found two hundred and ſeventy ſix cups of gold, almoſt all of them weighing a pound apiece; eighteen thouſand three hundred pounds weight of ſilver money, and a prodigious quantity of plate, an enormous treaſure in that age of the *republic*, with all the hoſtages demanded by the *Carthaginians* from the cities and provinces of *Spain*. For *Allucius* declared in *Celtiberia*, that the Gods had ſent into *Spain* a young conqueror equal to themſelves. Upon his report, *Celtiberia* came over to the Roman party. *Allucius* joined their troops at the head of fourteen hundred choſen horſe; and all *Spain* began to revolt from the *Carthaginians*. So forcibly did this ſingle inſtance of true honor act, even with a ferocious and uncultivated nation, who perhaps before conceived it impoſſible for human nature to arrive at ſuch an exalted pitch of generoſity and virtue.

The hind unwearied on the wintry plain,
Subdues the ſtubborn glebe in hopes of gain,
With careful hand directs the grinding ſhare,
Foreſtalls full harveſts and a plenteous year.
The ſoldier too forgets the warrior's toil
And knows no hardſhips in the ſearch of ſpoil.
[a] The feather'd ſongſtreſs, whom our ears approve,
Unrival'd miſtreſs of the vocal grove,
As ſhe attunes her lay, is wont to reſt
Againſt a pointed thorn her labouring breaſt.
So ſhall inſtruction's harſher precepts lead,
O'er frightful deſarts, to the painted mead.
Envy and ignorance may obſtruct a while,
Falſe ſhame miſlead, or folly's laugh beguile.
But when true wiſdom, from her temple's ſite,
Throws the directing radience of her light,

Reflecting

---

[a] The Nightingale, it is ſaid, places its breaſt againſt a thorn, and, from the exertion occaſioned by that pain, raiſes its voice to the higheſt modulation it is capable of. The hen alſo during the ſtate of incubation has a thorn pointed againſt her breaſt (as it is believed) to render her more attentive to her charge, but with what truth I know not, but this I well know, that I have ſeen their neſts, with a very ſharp thorn firmly interwoven with the neſt, the point of which was turned upward in ſuch a manner as to preſs againſt the bird, and I am well aſſured that all their neſts have the ſame, and in the ſame direction.

Reflecting ſtill her more diſtinguiſh'd ray
On the rude objects that impede the way;
The blazing proſpect warms the kindling ſoul
That panting graſps the far-inſpiring goal,
Learning's rough taſk is ſmooth'd and ſcience ſmiles,
Nor careleſs ſloth drags on her endleſs toils.
For now he throws his ardent eyes around,
And treads with rapture o'er the claſſic ground
To learning and to virtue's ſtarry throne,
And marks the realms of knowledge for his own.
Labour and pains become an empty name,
And pleaſures only guard the gates of fame.

[a] Thus when the *Punic* Chief o'er *Alpine* ſnows,
Led his young warriors 'gainſt relentleſs foes,
Midſt craggy rocks by torrents cleft in twain,
And mountains ſunk beneath an icy plain,
From the dread precipice, whoſe ſteepy brow
O'erhung the milder climes that lay below,

Where

[a] *Hannibal*, who ſuffering incredible hardſhips in paſſing the Alps, is ſaid to have raiſed the courage of his troops by ſhewing them a view of *Italy*, the future ſcene of thoſe victories, which ſhook the Roman State to its very foundations, and ſtill makes no ſmall part of its hiſtory.

Where proud *Italia* ſpread her envied plain,
And golden harveſts cloth'd the rich domain;
There the glad vintage pour'd her generous ſtores
And ſilver currents lav'd the verdant ſhores,
Here crouded cities, with ſurrounding tow'rs,
Aroſe midſt groves and ever blooming bow'rs;
To all around he paints the varied charms,
The juſt reward of induſtry and arms.
Who doubts but once is loſt, the Chieftain cries,
While perſeverance is itſelf the prize,
Each caught the generous flame and at the ſight
Of future glory panted for the fight.
No more pale famine waits on cold deſpair
Or deſarts wild their wonted horrors wear.
Nature in vain extends the pathleſs ſteep
Or guſhing torrents ſwell the fatal deep.
Each eye gleam'd tranſport, and the promis'd plain,
In one ſhort moment paid an age of pain.

END OF THE ESSAY.

APPENDIX

TO THE

ESSAY

ON

EDUCATION.

APPENDIX

TO THE

ESSAY

ON

EDUCATION.

APPENDIX.

THE following Trifles are not added on Account of the Excellency of their Poetry, for the Author pretends to none, he wiſhes only more fully to explain his Idea, and if he has thrown out but one ſingle Hint that can tend, in the ſmalleſt Degree, to make better, and conſequently happier, the riſing Generation, he has fully attained the Point which alone actuated his Ambition, and which he values infinitely beyond the Harmony of Numbers, the Flow of Diction, or all the glowing Imagery of Fancy.

When, ſeated in her fiery Car, ſhe's whirwl'd
[a] Beyond the flaming Limits of the World.

[a] Ultra flammantia Mœnia Mundi.

A Diſſuaſive

A Diſſuaſive from early Cruelty.

—— Implumes nido detraxit at illa
Flet noctem, ramoque ſedens miſerabile carmen
Integrat, et mœſtis late loca quæſtibus implet.

1.

Far baniſh'd from our youthful Play,
Be every wanton barbarous Pain;
Who takes an unfledg'd Bird away
Wou'd ſee an helpleſs Infant ſlain!

2.

Oh touch not yonder green Retreat,
Nor wound a Mother's aching Breaſt,
Who views with Dread our hoſtile Feet
Approach the Treaſure of her Neſt.

3.

From Cruelty the Good depart,
And ſtill to Mercy are inclin'd,
For Heav'n will bleſs a pitying Heart,
And puniſh an unfeeling Mind.

HERCULES and the WAGGONER.

A Diſſuaſive from Indolence.

A Heathen Ploughman, in a dirty Road,
One Day deep ſunk his heavy Load;
Firſt look'd, then ſcratch'd his Head, at length
He thus invok'd the God of Strength.

Come

Come *Hercules*, and take my Part
And from the Mire lift up my Cart!
The pow'rful God, who dwelt on high,
Lean'd o'er his Club and made Reply,
Firſt put thy Shoulder to the Wheel,
Thou Clown, and then for Favour kneel;
Nor God, nor Goddeſs elſe attend,
Or to their Votaries Succour lend.
'Tis ſo with us — in Vain the School
Inſtructs the lazy careleſs Fool.
Who labours to adorn ſuch Minds,
Muſt own he ſtruggles with the Winds;
For he who will not mind his Plough
Is left for ever in a Slough.

The SHEPHERD'S BOY and the WOLF.

The Value of Truth.

A Shepherd-boy who us'd to keep,
Near to a neighbouring Wood, his Sheep;
Wou'd to a Village oft reſort
And make the ſimple Clowns his Sport.
The Wolf, he cries, devours my Lambs
Aſſiſt at leaſt to ſave their Dams.
In Crouds they join to help the Boy,
All arm'd th' Invader to deſtroy.
But what the cheated Rabble gains,
Is Laugh and Mock'ry for their Pains.
At Length indeed the Wolf appears
When the Boy flies with real Fears,
In Vain he weeps, invokes the Skies,
In Vain repents his wicked Lies,

None help to drive the Wolf away,
Who makes the tender Flock his Prey.
Learn hence all Falſhood to deteſt,
For know Sincerity is beſt,
And none, tho' Truth itſelf he heard,
Wou'd ever take a Liar's Word.

The ANT and the GRASSHOPPER.

A Perſuaſive to Induſtry.

An Inſect, whoſe unmeaning Song
Had ſounded all the Summer long,
With Winter pinch'd and Hunger faint,
Became a Beggar to the Ant.
For labouring Ants, ſhe heard, had Store
And ſhou'd take Pity on the Poor.
She never toiling on the Plain,
Cou'd drag, ſhe ſaid, the heavy grain.
But yet her Summer's Song ſhou'd claim
Some Charity, when Winter came.
To whom the Ant made ſhort Reply,
Be gone thou Foe to Induſtry!
E'en Pity's ſelf can never own
Compaſſion for the lazy Drone.
They who in Summer's happier Day
No future Good in Store will lay,
In Winter's Cold, ſhall mourn in Vain
Unpitied Poverty and Pain.
The Boy in Childhood's youngeſt Stage
Shou'd learn to think of coming Age,
Employ Life's early Spring with Care,
And plant a growing Harveſt there;

That

That when the Sunſhine Days are gone
And gloomy Tempeſts haſten on,
We then may boaſt the hidden Store,
Tho' Summer's Beauties be no more,
A Store that ſhall our Hopes engage
And cheer the Winter of our Age.

The Vanity of Worldly Purſuits.

Oh that mine Eyes were Founts whence Tears might flow,
In conſtant Running equal to my Woe,
Tears to diſſolve this guilty Fleſh to Clay,
And with my Being waſh my Sins away!
For what is Life the Vapour of an Hour,
More early tranſient than the Spring-tide Flow'r?
Man vainly triumphs in his own Decays,
He numbers few and thoſe unhappy Days,
What are his Glories in their fulleſt Bloom?
A Walk but from his Cradle to the Tomb.
Yet but a Moment, and no Name ſurvives
To point out here a wretched Mortal lives.
The haſtening Bird thus marks no Trace in Air
To ſay the winged Traveller was there;
Or ſo the Ship the ſwelling Ocean cleaves,
And yet its paſſing Keel no Footſtep leaves
Upon the Boſom of the wat'ry Plain,
To ſhew a Sailor ever croſs'd the Main.

The Influence of Reaſon.

O beauteous Form fair Reaſon let me tread
Thy Paths, and ſhun the Throng by Folly led.

'Tis Darkneſs round and all a baneful Night
Till thou, dear Harbinger of coming Light,
Diſpel'ſt the Miſt that hangs upon our Way
And ſmiling pointeſt to the Dawn of Day.
Thy Muſic can attune the troubled Breaſt,
And lull the Paſſions to their wonted Reſt,
Can wring the Blood-ſtain'd Sword from lawleſs Hands,
While Tyrants diſobey their own Commands,
Can mix with Triumph, Sorrow, Grief and Care,
And ſnatch the lowlieſt Mortal from Deſpair.
By thee the Stoic-taught embraces Pain
And liſt'ning Madneſs leaves to gnaw her Chain;
E'en proud Oppreſſion ſtoops, when aw'd by thee,
And pitying hears the Tale of Miſery.
Danger who rears to Heav'n his Giant Height
And ſcares with horrid Forms the human Sight,
Sinks down to Earth before thy keener Eye,
Till the vaſt Phantoms, as a Shadow, fly.
Thro' every Scene of Life be preſent ſtill
Thou ſweet Director of the human Will!
In thee we find, obedient while we prove,
Religion, *Honor*, *Chaſtity* and *Love*.

The Omnipotence and Omnipreſence of God.

Deus eſt quodcunque vides, ubicunque moveris.

Let not my Lips againſt my God complain,
Nor aſk him why his power is ſhewn in Pain;
Shall Man, weak, fooliſh Man, who is but Duſt,
Dare ſay eternal Wiſdom is not juſt?
Shall he prove ſpotleſs in the Almighty's Sight
When Angels in his Preſence are not bright?
Who ſhall contend with him before whoſe Sway
The Rocks diſſolve and Mountains paſs away?

Whilſt

Whilſt his eternal Feet on Ocean tread,
His hands the expanded Firmament outſpread.
He form'd *Arcturus* and the *Polar Star*,
That guides thro' Pathleſs Seas the Mariner.
At his Command the Sun withdraws his Light
And ſinks beneath the Curtains of the Night.
He faſhion'd every Sign that rowls on high
And all the burning Glories of the Sky.
His Acts are Wonders and no Eyes extend
Their Sight, to where thoſe fearful Wonders end.
He paſſeth by me — and I look alas
In vain! to ſee the mighty Preſence paſs.
His Pow'r inviſible ſurrounds my Head
By Day, by Night is nigh unto my Bed.
He kills and makes alive, but who ſhall ſay
To him; why doſt thou give or take away?
Who cry what doſt Thou? Wherefore art Thou ſo?
What are thy Ways? and whither doſt Thou go?
Tho' I were righteous, yet beneath his Rod
My Soul ſhou'd ſtoop nor anſwer to her GOD.
Much leſs ſhall Sinners on weak Reaſon ſtay,
Challenge Omnipotence, its Juſtice weigh,
Arraign its Wiſdom to their Senſes brought,
And dare to judge that Power which gave them *Thought*.

PRUDENTII

Hymnus ad Galli Cantum.

Ales Diei nuntius
Lucem propinquam præcinit;
Nos Excitator mentium
Jam Chriſtus ad Vitam vocat.
Auferte, clamat, lectulos
Ægros, ſoporos, deſides;
Caſtique, recti, ac ſobrii
Vigilate; jam ſum proximus.
Poſt Solis Ortum fulgidi
Serum eſt cubile ſpernere;
Ni parte Noctis additâ
Tempus labori adjeceris.
Vox iſta, quâ ſtrepunt Aves
Stantes ſub ipſo culmine,
Paulo ante quam Lux emicet,
Noſtri figura eſt Judicis.
Tectos tenebris horridis
Stratiſque opertos ſegnibus
Suadet quietem linquere
Jam jamque venturo die.
Ut cum coruſcis flatibus
Aurora cœlum ſparſerit,
Omnes labore exercitos
Confirmet ad Spem luminis.
Hic ſomnus ad tempus datus,
Eſt forma mortis perpetis:
Peccata, ceu nox horrida,
Cogunt jacere ac ſtertere.
Sed Vox ab alto culmine
CHRISTI docentis præmonet
Adeſſe jam lucem prope;
Ne Mens ſopori ſerviat:

From PRUDENTIUS,

Hymn at the Cock-crowing.

Hark! — the wing'd Harbinger of Morn
Foretells th' approaching Day's Return;
And HE who wakes the Minds of Men
Invites us now to Life again.
Away! — He cries, at Diſtance keep
The Beds of Sickneſs, Sloth, and Sleep;
Chaſt, upright, ſober, watchful ſtand;
Ariſe! — the Judge is near at hand.
When the Sun ſhines refulgent red
'Tis late to leave the downy Bed;
Unleſs, on Failure of the Light,
Thy Toils have borrow'd from the Night,
Which frights the Birds, that early Sound,
The chatt'ring Birds thy Roof around,
Reminds thee of the Judge's Power,
(He comes! — attend the doubtful Hour;)
Bids thee thy drooping Head to raiſe
E'en now, while darkſome Horror ſtays;
Think, as the Warning ſtrikes thine Ear,
Far ſpent the Night — the Day is near.
That when Aurora gilds the Sky
And duſky Shades before her fly,
Amid thy Taſk reſum'd, ſhe may
Confirm thee to the Hope of Day.
This Sleep, which for a Time prevails,
Figures that ſleep which never fails;
And when, enſlav'd to Vice, we dye,
Immers'd in dreadful Night we lye.
But hark! — a Voice of wond'rous Love
Deſcends to warn thee from above,
See from on high the Day-ſpring break!
The Soul from Indolence awake!

Ne Somnus uſque ad terminos
Vitæ ſocordis opprimat
Pectus ſepultum crimine,
Et lucis Oblitum ſuæ.
Ferunt vagantes Dæmonas
Lætos tenebris noctium,
Gallo canente, exterritos
Sparſim timere et cedere.
Inviſa nam Vicinitas
Lucis, Salutis, Numinis,
Rupto tenebrarum ſitu
Noctis fugat Satellites.
Hoc eſſe ſignum præſcii
Norunt repromiſſæ Spei:
Quà nos ſoporis liberi
Speramus adventum Dei.
Quæ vis ſit hujus Alitis
SALVATOR oſtendit *Petro*,
Ter ante quam Gallus canat,
Seſe negandum prædicans:
Fit namque peccatum prius,
Quam præco lucis proximæ
Illuſtret humanum genus,
Finemque peccandi ferat.
Flevit Negator denique
Ex ore prolapſum nefas;
Cum Mens maneret innocens,
Animuſque ſervaret fidem.
Nec tale quidquam poſtea
Linguæ locutus lubrico eſt;
Cantuque Galli cognito
Peccare juſtus deſtitit.
Inde eſt quod omnes credimus,
Illo quietis tempore,
Quo Gallus exultans canit,
CHRISTUM redîſſe ex Inferis.

O let it not with Pow'r invade
And wrap thy lateſt Life In Shade!
Forgetful of *his* Light, thy Breaſt
Involve, with Crime and Guilt oppreſt!
In the dead Hours of Night they ſay,
That wand'ring Dæmons gladly ſtray,
But, dreading of this Sound the Shock,
Fade at the Crowing of the Cock.
Hateful to them, the near Advance
Of Light, of Health, of Providence,
Scatters the Dregs, and with Affright
Diſpells the Miniſters of Night.
Preſcient they own the glorious Sign
And Symbols of our Hope divine,
Which, watchful, from his high Abode
Waits for the Advent of our GOD.
By *Peter* once how pow'rful heard
The Voice of this alarming Bird!
Foretold that he ſhou'd thrice diſclaim
His Lord, ere yet the Crowing came,
By him who all his Weakneſs view'd;
Foretold by him the Sin enſu'd,
Who turn'd him, at the Warning Call,
And ſaw the frail Offender fall!
Yet, tho' the weak Apoſtle fail'd,
His Fall he bitterly bewaild;
His guiltleſs Mind renounc'd the Ill,
His Faith of Soul was ſacred ſtill.
Nor did his ſlipp'ry Tongue diſpenſe
Thenceforth, ſo warn'd, a like Offence;
True Penitence did hence begin,
When the Cock crow'd he ceas'd to ſin;
And, when, at this ſame Hour of Reſt,
He claps his Pinions to his Breaſt,
Till then among the Dead reclin'd,
Aroſe the Saviour of Mankind.

Tunc mortis oppreſſus rigor,
Tunc lex ſubacta eſt Tartari:
Tunc vis diei fortior
Noctem coegit cedere.

Jam jam quieſcant improba,
Jam culpa furva obdormiat,
Jam noxa letalis ſuum
Perpeſſa ſomnum marceat!

Vigil viciſſim Spiritus,
Quodcunque reſtat temporis,
Dum meta noctis clauditur,
Stans ac laborans excubet!

Jesum ciamus vocibus,
Flentes, precantes, ſobrii,
Intenta Supplicatio
Dormire Cor mundum vetat;

Sat convolutis artubus
Senſum profunda Oblivio
Preſſit, gravavit, obruit,
Vanis vagantem ſomniis.

Sunt nempe falſa ac frivola,
Quæ mundiali gloriâ,
Ceu dormientes, egimus,
Vigilemus: Hæc eſt Veritas;

Aurum, Voluptas, Gaudium,
Opes, Honores, Proſpera,
Quæcunque nos inflant Mala,
Fit Mane, nil ſunt Omnia.

Tu, Christe, ſomnum diſjice!
Tu rumpe Noctis vincula:
Tu ſolve peccatum vetus,
Novumque lumen ingere.

The Foes of God and Man then fell,
The vanquiſh'd Pow'rs of Death and Hell;
Triumphant roſe the God of Day
And chac'd the Darkneſs far away.
Be this from Sin the reſting Time;
Sleep, impious Vice, diſcolour'd Crime;
And, deadly Guilt for Errors paſt,
Now waſte away, and ſleep thy laſt!
And thou, my Soul, while Night ſhall hold,
For Time remaining to be told,
Be vigilant and active ſtill
To mend my Heart and cleanſe my Will!
On Him *who bought us*, let us call,
Sorrowing, praying, ſober all;
Prayers intent their Vigils keep,
Nor give the ſpotleſs Heart to ſleep,
Enough with Arms enfolded round,
The Senſe Forgetfulneſs profound
Hath preſs'd, weigh'd down and buried low,
In empty Dreams bewilder'd ſo;
For empty ſure the higheſt Strain
Of worldly Pride, and idly vain
In doating Age or ſleeping Youth.
In Vigilance alone is Truth.
Gold, and gay Pleaſures, Wealth, and Joy,
Proſperity, and Honours high,
All that inflate, when Morn comes on,
Like viſionary Shades are gone.
Diſperſe my Sleep, thou God of Light,
And break the leaden Chains of Night,
Expunge my Guilt; and on my Way
Pour down the glorious Beam of Day.

PSALM VIII.

O LORD, how excellent thy Name; we trace
Thy Glories thro' Infinity of Space,
Thy Might high plac'd, above the Starry Way
Enthron'd, proclaims thy univerſal Sway.
The Babe ſhall liſp thy Praiſes with his Mouth,
Sing of thy Wonders and admire thy Truth.
Thou bid'ſt the feeble ſtand, while Strength lies low,
And Infants thaught by Thee ſhall chaſe the Foe.
When I behold the Firmament on high,
And the vaſt Concave of the molten Sky,
The Siver Moon that throws her ſober Light,
And rides pale Miſtreſs of the ſolemn Night,
The Planets rowling in their Courſe untaught,
The burning Stars that ſtud the azure Vault;
My raptur'd Soul adores thy ſacred Name
And cries, O how can I ſuch Mercies claim!
O what is Man, my GOD, that thou doſt ſhow'r
On him ſuch Goods, and viſit with thy Pow'r!
For him thou cloath'ſt with Honor, and haſt giv'n
Worſhip, ſcarce leſs than to the Sons of Heaven.
O'er every Beaſt extends his wide Command
Each Bird of Air, and Reptile of the Land;
Each Savage Tenant of the ſhaggy Wood,
And all the ſcaly Monſters of the Flood.
The Lion flies and in his Deſart lurks,
And owns him Sovereign of thy wond'rous Works.
O LORD, our King, the Earth, the Heav'ns proclaim
Thy Might, thy Mercies, and thy glorious Name.

PSALM XI.

In GOD my Truſt and Confidence ſhall reſt
Whoſe awful Pow'r is ſtill in Mercy dreſt;

How

How ſay ye then my troubled Soul ſhall haſte
A naked Wand'rer o'er the Deſart Waſte!
And like a Bird when hunted take her Flight
And ſeek for Shelter on the Mountain's Height.
The Wicked riſe in Arms againſt the Good
And rav'ning ſeek abroad for righteous Blood.
But tho' the World diſſolv'd in Ruins lay
And tho' the Almighty ſhou'd his Servants ſlay,
Yet would I ſtill my great Creator ſerve,
My Love ſhou'd never fail, nor Duty ſwerve.
The Lord hath fix'd his glorious Seat on high,
And from the ſacred Manſions of the Sky;
Beholds Mankind, their ſecret Thoughts ſurveys,
And in his Balance all their Actions weighs.
When Men rebel his pow'rful Glories arm
The forked Light'nings, and his thund'ring Storm,
And on the Wicked in hot Vengeance pour
The ſulphur'ous Deluge, and the fiery Show'r;
But Righteouſneſs he loves, and they who fear
GOD's holy Name, are his peculiar Care.

PSALM XIII.

How long, O LORD, an Exile from thy Face
Shall my Soul ſigh for thy returning Grace?
How long ſhall I lament in endleſs Pain,
And daily ſorrowing to myſelf complain?
How long alas! ſhall the exulting Foe
Deſpiſe my Anguiſh and enjoy my Woe?
Look down, O LORD, with thine enliv'ning Light,
Leſt mine Eyes ſink in everlaſting Night.
Leſt they who perſecute, in Triumph ſay,
Beneath their mightier Arm the Righteous lay.
To Thee ſhall be my Song, in Thee my Truſt,
For Thou, O LORD, ſhall raiſe me from the Duſt,
Thou calm the Tumults of my labouring Breaſt,
And in thy great Salvation give me Reſt.

PSALM XV.

LORD, who ſhall reſt within thy holy Place
Or ſhare the Bleſſings of thy favouring Grace?
He whom no inward Wickedneſs defiles,
Who ne'er his Neighbour or his Friend beguiles.
He whom no Fraud or vile Deceit comes nigh,
Who ſcorns the unmanly Baſeneſs of a Lie.
He, who in Righteouſneſs his Hours employs,
And makes the good Companions of his Joys;
Who keeps the Oath he ſwore, whoſe Labours flow
In Innocence, nor Pride, nor Envy know;
Who clothes the naked, and had rather be
The Wretch he ſaves, than paſs by Miſery;
Who lifts the Suffering from Affliction's Rod
And knows no other Fear than of his GOD.
This Man ſhall never fail, thy Preſence ſtill
Shall keep him ever fix'd, as Sion's Hill.

PSALM XXIX.

Ye mighty of the World, ye Princes raiſe
Your Songs of Triumph to *Jehovah*'s Praiſe!
Give Honor due, for Greatneſs is his own,
And Strength, and Glory lie beneath his Throne.
Worſhip the LORD, and to his Name draw near
In all the Beauties of Seraphic Pray'r.
Our GOD is heard, where Earth-bound Cedars ſhake,
And Rocks convuls'd from their Foundations quake,
In Sound of Waters, and the Whirlwind's Noiſe,
And in the Thunder is his glorious Voice.
He rends the ſolid Mountain with his Arm,
And the wide Foreſt ſinks beneath his Storm.
All praiſe the LORD, and in his Temple ſing
The mighty GOD, the everlaſting King.

He

He reigns on High, and in his Mercy grants
His ſacred Goodneſs to his faithful Saints.
Hence favour'd Judah's Greatneſs ſhall encreaſe
Rich in the Bleſſings of her Saviour's Peace.

PSALM XCIII.

The LORD is King, He reigns ſupreme alone,
And awful Majeſty ſurrounds his Throne,
Eternal Strength is ſtrewn beneath his Feet,
And Power the Habitation of his Seat.
He fix'd the ſolid Earth, and his Command
Calms the loud Sea, and rules the ſubject Land.
In vain the riſing Wave's tremendous Roar
With Mountain-billows beat the ſounding Shore.
The LORD is mightier than the Tempeſt's Rage
When howling Winds, and troubled Seas engage.
The Tumult ſinks beneath his pow'rful Will,
That rules the Storm and bids the Flood be ſtill.
Thy Word, O LORD, the Nations ſhall obey;
Juſt are thy Laws, and righteous is thy Way.
Thy Truth from everlaſting is the ſame,
Great as thy Might, immortal as thy Name.

PSALM C.

Joy in the LORD, ye Lands, his Praiſes ſing,
The mighty GOD, the everlaſting King;
For he alone hath fix'd the ſolid Earth,
Form'd us to Life, and brought us to the Birth;
We are his Work, whoſe kind protecting Hand
Gave the rich Paſtures of his ſacred Land;

Which,

Which, as a Shepherd, by the Waters led
Of Comfort, and his favourite People fed.
O go, ye Faithful, to his Courts, and raiſe
Your Songs of Glory to his heav'nly Praiſe.
For He is gracious and his Mercies ſhine
Through every Age, eternally divine.

PSALM CXIII.

Ye Saints of his, O praiſe the LORD, and ſing
In holieſt Hymns, the everlaſting King.
His Praiſe is heard, his wond'rous Name is ſpread,
Where'er the Sun or Moon their Influence ſhed.
The LORD among the Nations high is known,
And far above the Heav'ns hath fix'd his Throne.
Oh, who is like to Thee, our GOD on high!
Who, from the eternal Manſions of the Sky
With favouring Mercies, views the World below,
Heightens each Bleſſing, and relieves our Woe.
The Poor oppreſs'd are his peculiar Care,
He dries the Widow's and the Orphan's Tear,
He lifts the lowly up and gives them Worth
To riſe amidſt the Mighty of the Earth,
Plenty and Health attend his favouring Grace,
The Barren ſhouts and boaſts a numerous Race.
O then awake! your loudeſt Voices raiſe
In Acclamations of eternal Praiſe,
Speak of the LORD our GOD, awake and ſing
In holieſt Hymns, the everlaſting King!

PSALM CXIV.

When *Iſrael* fled proud Ægypt's hard Command,
And *Jacob*'s Children left the barbarous Land.
In favour'd *Judah* was his holy Place,
And his Dominion ſhone in Iſrael's Race.
The Sea that ſaw the glorious Succour fled,
And troubled Jordan ſought its Fountain Head,
The Hills uplifted from their deep laid Seat
And ſhaking Mountains mov'd their pond'rous Weight.
O Sea, what ail'd thee when thy Waters fled?
What Jordan driven to it's Fountain Head?
Why ſhook the Mountains with their pond'rous Weight?
Why ſkip'd the Hills and mov'd their deep-laid Seat?
Tremble, thou Earth, the mighty Preſence fear,
Tremble, thou Earth, for *Jacob*'s GOD is near,
Who made the flinty Rock, to Waters turn'd,
In Torrents flow, where the parch'd Deſart burn'd.

PSALM CXIX.

Whence ſhall the Youth, to virtuous Deeds inclin'd,
Encreaſe the Talent and improve his Mind?
By due Obedience to thy Will, O LORD,
Thy ſacred Laws and never-failing Word.
All thy Commands my Heart, O GOD, obeys,
O keep me ſtill in thy eternal Ways!
Thy Word imprinted in my Boſom lies,
That there no Sin againſt my GOD may riſe.
Teach me thy Statutes, for thy Laws are bleſt,
And early fix them in my tender Breaſt.
My Lips have ſtill declar'd thy holy Truth,
And ſpake the righteous Judgments of thy Mouth.

Thy Paths are Pleaſure, and the World decays
Before the Contemplation of thy Ways.
Thy Precepts will I keep, my only Pride,
While they, my wand'ring Footſteps ſafeſt Guide,
My Thoughts direct, from Sin each Motion free,
And lead my Soul to Happineſs and *Thee*.

PSALM CXXXIII.

How fair is Concord's holieſt Band when join'd
To mutual Love and Sympathy of Mind!
While Brethren dwell in Unity, nor know
The thouſand Ills that from Diſſention flow.
Sweet as of Old the ſacred Oil which ſhed
Prophetic Influence on the anointed Head.
Soft as the Dew that *Hermon*'s Mount diſtills,
On *Salem*'s happy Fields and *Sion*'s Hills.
For there the LORD to ſinful Man proclaim'd
His great Salvation, and his Bleſſing nam'd,
Eternal Life to all, and Strength he gave
To conquer Death, and triumph o'er the Grave.

The following Pſalm, preſerved in the Septuagint Verſion, breathes ſo much of the Royal Pſalmiſt, that no one will doubt that it is given properly to that inſpired Writer, and perhaps was the very firſt of his divine Compoſitions that has come down to Us.

A PSALM of DAVID returning from the Slaughter of the PHILISTINE.

Poor and unknown amidſt my native Rocks,
Lonely I ſtray'd, or fed the wand'ring Flocks.

Oft-times

Oft-times my Finger touch'd the ſounding String
In Hallelujah's to the eternal King.
He heard the Praiſe which ſung my early Truſt,
And took his lowly Servant from the Duſt.
From Herds, and bleating Flocks to nobler Toil,
And pour'd around my Head the anointing Oil.
Above my Father's Sons He rais'd my Name,
Tho' leaſt I were, and yet unknown to Fame;
Hence my young Hand the Warrior dar'd oppoſe,
Singly unarm'd amidſt unnumber'd Foes,
Proud of his Gods, and Limbs Gigantic ſiz'd,
His Strength my tender Years and Form deſpis'd;
The LORD of Battles, who directs the Fight,
Gave me to triumph o'er ſuperior Might,
His headleſs Trunk, by his own Falchion ſlain,
I threw to Wolves, and Vultures on the Plain.
From trembling *Judah* wip'd the foul Diſgrace,
The vaunting Champion of *Philiſtia*'s Race;
No longer ſhe, her Warrior now no more,
Chas'd by our Arms to *Canaan*'s fartheſt Shore,
Proudly inſulting in her impious Boaſts
Defies the Armies of the Lord of Hoſts.

From the Triumphal Song of DEBORAH and BARAK.

JUDGES, Chap. V.

1.

Hear, O ye Kings, ye mighty of the Earth
Be ſtill! while joyful Hallelujahs ring
In pious Strains, to more than mortal Worth
To Iſrael's GOD, and Heaven's avenging King.

2.

In ſolemn Majeſty o'er Edom's Field,
When thou, my GOD, thy Greatneſs didſt diſplay,
Thunders and Light'nings mingl'd with thy Rain,
And Clouds and Darkneſs mark'd thy ſecret Way.

3.

Then *Sinai* trembled from her inmoſt Seat,
And Mountains melting ſunk before his Nod,
The Waters fled beneath th' Almighty's Feet,
And Nature own'd the Preſence of her GOD.

4.

In *Shamgar*'s hapleſs Days, in *Iſrael*'s Coaſt
No Sword was drawn, no valiant Chief was there,
When Jacob fled before the inſulting Hoſt,
And trembling Judah dropt the pointleſs Spear.

5.

Till *I*, a Woman in the Ranks of War,
'Gainſt *Canaan*'s Hoſt and haughty King aroſe,
Taught her looſe Sons to meet th' Scythed Car,
And chaſe from Iſrael's Tents invading Foes.

6.

Awake! Deborah, and touch the ſilent Strings,
Awake! Awake! and view the dreadful Rout,
The Nations fly with all their potent Kings,
Ariſe! exult and join the avenging Shout!

7.

Barak ariſe in all a Warrior's Fame!
No more, ſad Captives to a Foreign Band,
We mourn our Country's Freedom, but proclaim
Thy warlike Trophies, through the joyful Land.

8.

The Craſh of Arms, the Scream of coward Fear
Reſound from *Kiſhon*'s Banks, and *Tanaach*'s bloody Field;
There lies the ſhatter'd Car, the broken Spear,
The empty Helmet, and the batter'd Shield.

9. *Kiſhon*,

9.

Kiſhon, whoſe antient Stream was wont to lave
Her pebbly Bed along with gentleſt Flood,
In Torrents rolls amain th' impetuous Wave
That ſtains the diſtant Shores with hoſtile Blood.

10.

With Heaven we fought, the Guardian Pow'rs on high
Hung o'er proud *Siſera*'s devoted Head,
The *Sun*, great Ruler of the cloudleſs Day,
The *Moon*, the *Stars*, their baneful Influence ſhed.

11.

We ſaw the Rider and the Chariot's Force
By Torrents delug'd, and by Storms o'erthrown,
Where ſwoln *Megiddo* rolls its rapid Courſe,
And Strength beneath our Feet was trodden down.

12.

Thus periſh all thine Enemies, O LORD,
Who vainly war againſt thy juſt Decree,
While Iſrael, truſting in thy ſacred Word,
Finds Strength and ſaving Health *alone* in *Thee*.

11 7 19

THE END.